

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXV.—NEW SERIES, No. 1496.

LONDON: WEDNESDAY, JULY 22, 1874.

PRICE UNSTAMPED.....4d
STAMPED.....5d.

CONTENTS.

EPISCOPAL AFFAIRS:	Epitome of News	699
Denominational Establishments	699	
The Lords' Committee on Church Patronage	699	
Religious and Denominational News	699	
IMPERIAL PARLIAMENT:		
The Public Worship Regulation Bill	699	
Withdrawal of Mr. Gladstone's Resolutions	699	
The Supreme Court of Judicature	699	
Prize Notices	699	
Endowed Schools Act Amendment Bill	699	
Miscellaneous	699	
University of London	699	
Foreign Miscellany	699	

Ecclesiastical Affairs.

DENOMINATIONAL ESTABLISHMENTS.

THE first session of the Conservative Parliament which it was admitted should be consecrated to "silence and consideration," and which in matters secular has mainly legislated in polishing up the previous works of the Liberal party and Government, has initiated an ecclesiastical revolution, the consequences of which will probably be of the highest importance. Hitherto, whatever may have been the prevailing practice, the Church of England has been recognised by law as the Church of the whole people of England. The same thing may be said of the Church of Scotland. Dissent was the voluntary act of individuals—an act, however, which was not permitted to cut them off from the Church connected with the State, whether in regard to their rights or their responsibilities. The boundaries of the State were those also of the Established Church. The State represented the people in their civil, and the Church in their ecclesiastical, capacity. The area of the one was that of the other. The subjects of this were the members of that. The highest legal authorities, almost without exception, had laid down this as a rudimental element of Church Establishments. Their purpose was described as national; their property was assumed to be national; their rights and privileges and endowments were assigned to them by the nation with a simple view to the benefit of the nation; and the spiritual good they were capable of conferring by their offices and ministrations might be claimed by every subject of the realm, whether for the relief of his individual conscience he chose to dissent, or whether he preferred to conform.

All this, it seems, is now to be changed. The first great achievement of the Conservative Government, using as its instrument a thoroughly Conservative Parliament, is the removal of the "churches established by law" from their ancient legal bases. The members of the Church of Scotland first, and afterwards those of the Church of England, as distinguished from the people at large, are represented, by the course of legislation patronised by the present Government, as intent upon the extrusion of all who have voluntarily seceded from religious communion with them, and from participation in the advantages these Establishments were instituted to confer. It is as though they had said among themselves, "We have now a work-

ing majority in Parliament. We can do as we will. This is our opportunity, and it behoves us to use it while we may. Let us convert the Established Churches into purely denominational institutions. Let us narrow their limit, as hitherto defined by law, in such wise as will authorise us to appropriate to ourselves whatever they are capable of giving. The bishops, the dignitaries, the clergy, the edifices, the property, the schools, which have until now constituted the inheritance of the nation, shall henceforth belong exclusively to us. No man shall have any legal right to interfere in the ecclesiastical affairs of the State, or to lay claim to its advantages, who does not maintain his connection with our religious communion as a declared member of the same." This, we repeat, is the beginning of a revolution—we might almost say an intermediary revolution; for it will not and cannot become a permanent settlement.

Our readers will have observed the apparent equanimity with which both Houses of Parliament, at the instance and under the guidance of the Disraeli Administration, gave into the hands of the General Assembly of the Church of Scotland the independent control of the entire property, in tithes and taxes, appropriated by law to the religious instruction of the Scotch people. The same principle has governed the Government in reference to its support of the Public Worship Regulation Bill. True, that is not its own measure. It is the product of episcopal wisdom and liberality, modified by the manipulation it underwent in the House of Lords. True, also, it has not been adopted as a Cabinet measure. But the preponderant influence of the Government has been exerted upon the Conservative majority—and, for that matter, the Whig minority also—in getting the Primate's Bill through the House of Commons, and in moulding, as they now stand, its prominent features. Here too, as in the Scotch measure, the "parishioner" ceases to be, *quoad* the Church of England, a parishioner, unless he shall consent to subscribe a solemn declaration that he is a member of the Church of England as by law established. And the judge who is to be appointed to try cases under the new law is to be selected exclusively from members of the Church of England. These, it will be said, are comparatively trivial exemplifications of the sectarian spirit we are aiming to bring under notice. Be it so. But they suffice to indicate clearly the direction in which ecclesiastical change is to be promoted by the Conservatives in power. They are first steps in illustration of a new theory, and they are important, not so much as showing the current of opinion as they are in making themselves manifest as inscriptions upon the statute book of the realm.

The immediate effect of these successful attempts to shift the foundations of our Established Churches may not be very great. But the ultimate issue of them cannot but be serious. The conversion of Churches in connection with the State into sectarian institutions will rapidly destroy the greater part of that national sentiment which has done so much from generation to generation to shield them from assaults. The breadth of the law has done more to sustain them than the breadth of their creeds and formularies. Make them denominational organisations, and give them exclusive possession of the ecclesiastical wealth

of the country, and they will speedily lose their hold upon the sympathy and veneration of the English people. Of course, public opinion will in due season undergo another reflux. The existing Parliament may be expected to exhaust the balance of political force which now inclines in favour of Conservatism. The conclusions of Liberalism will be silently modified. A mere monopolising denomination will not attract the support which was given to it—as a National Church. As the mask drops off, and the true features of the institution are revealed, the illusions by which so many were self-deceived and were able to deceive others, will be dispelled. We look upon it that the action of this Parliament is wonderfully simplifying the preliminary work we have to do in furtherance of disestablishment. And we are confidently disposed to believe that the contraction of the legal limits of the favoured ecclesiastical bodies will drive into our camp a far greater number of those whose legal rights are being so unceremoniously curtailed.

THE LORDS' COMMITTEE ON CHURCH PATRONAGE.

AMONG the remarkable results of this very ecclesiastical session not the least noteworthy is the judgment recorded by the House of Lords on the relative advantages of Presbyterianism and Episcopacy. Their lordships, after mature deliberation, have arrived at the conclusion that, considered as a method of spiritual discipline, Presbyterianism is very much superior to the rival system. And this opinion is all the more interesting because the prejudices of the peers themselves might well be expected to incline them in an opposite direction. But with a resolute disregard of any such possible weakness they have given a decision which may justly inflame the bosoms of the Scotch with a fresh glow of honest pride. For it would appear to have been proved to the satisfaction of their lordships that Presbyterian congregations may safely be trusted to manage their own affairs, even to the extent of electing their own pastors; while on the other hand, in their judgment, the case for Episcopalians entirely breaks down; indeed, the latter are shown to be totally unfit for anything of the kind. Surely, such a decision implies a great deal. When the Bishop of Peterborough called attention to English traffic in spiritual benefices he was very careful to guard against any supposition that he was at all inclined to entrust patronage to congregations. Indeed, he was very witty on the absurdities of such a plan; and the stock joke about the "trial sermon and competitive prayer" received its due meed of laughter. But it is remarkable that when the Scotch Patronage Bill offered a capital opportunity for the renewal of the entertainment, the Episcopal humourist maintained a silence perhaps more significant than speech. Of course it is not to be supposed that a House privileged to be independent of popular clamour would knowingly hand over any religion of which they are the hereditary guardians to the inconveniences and disorders and incongruities so recently described as inevitable in the congregational election of ministers. We are therefore driven to the conclusion that in the judgment of their lordships there is something in Presbyterianism which affords a reasonable guarantee against such evils. Nor can we imagine what the safeguard can be, unless it is the power of Presbyterianism to inspire congregations with reasonableness, moderation, and self-control.

But, with regard to Episcopalianism, a select committee of the House of Lords has just come to a very different conclusion. This committee was appointed on the motion of the Bishop of Peterborough to consider and report on the laws relating to patronage, simony, and ex-

change of benefices in the Church of England. The result of their deliberations, now published, ignores altogether the possibility of such a remedy as congregational election. We are far from thinking ourselves that such a remedy is fairly congruous with the position of an Established Church. But of course such a consideration could have no influence with the House of Lords, which has already agreed to the adoption of that principle in the Scotch Establishment. Infidel critics might suggest that the enormous difference between the amounts of property represented by the right of presentation in Scotland and England respectively makes the institution of patronage very much more sacred in the latter country than in the former. And they might support this ill-natured observation by the fact that the members of the select committee own between them some 320 livings. But for our own part we should very much prefer to believe that the committee had been actuated solely by its convictions as to what is best for the spiritual interests of the Church. Indeed, the report solemnly records the opinion that the spiritual benefit of the parishioners is the supreme consideration; and that "whatever rights of property originally attached, or in process of time have attached to patronage, must always be regarded with reference to the application of this principle." These are very proper sentiments indeed; so proper that we should be sorry to think the House of Lords had not been equally actuated by them in dealing with the Scotch Patronage Bill. We are, therefore, to suppose that the spiritual benefit of the parishioners was the supreme consideration on that occasion also. We are led, then, to the conclusion that an arrangement calculated to confer spiritual benefit on Scotch parishioners is thought to be exceedingly undesirable for their England fellow-Christians. When it is remembered that the arrangement in question is simply the acknowledgment of the right of parishioners to mind their own business, the distinction is, to say the least, scarcely complimentary to Episcopal Christianity.

But apart altogether from such invidious comparisons, the report of their lordships is surely a very inconclusive document. Scarcely a day occurs in which the *Times* does not contain a number of advertisements of advowsons to be sold. The advertisers take considerable pains to magnify the value of the property they have for sale; but we do not remark that the spiritual benefit of the parishioners is any item in the calculation. Yet their lordships, anxious as they are for the spiritual prosperity of the souls concerned, have not the least notion of giving up the sale of advowsons. On the contrary, they think that the abandonment of this custom would be dangerous in the extreme. To say nothing of other minor evils, advowsons, if made unsaleable, "might, and in many cases would, eventually fall into the hands of paupers, or of persons otherwise wholly unfit to discharge the duties of patronage." Such a consummation is undoubtedly calculated to appall every episcopally-minded person. And it must be comforting to all parishioners to be assured that the eventuality of patronage falling into the hands of persons "otherwise wholly unfit to discharge its duties," is at present quite as far removed from possibility as that of a similarly incongruous fortune happening to a pauper. We have often heard of the healthful moral influences of commerce; but we were not aware that the blessings conferred by traffic in the cure of souls were so signal. We have heard, indeed, of unbelieving dukes and gambling squires, to whom pertained the legal right of appointing Christian pastors. But in the opinion of their lordships these persons cannot have been wholly unfit for such a solemn duty. At any rate, they have not fallen below the level of what Carlyle calls "gigmanity." No one is exactly perfect; but at least such patrons are not guilty of the unpardonable crime of possessing less than three hundred a-year.

But while their lordships are of opinion that the custom of selling advowsons is on the whole unavoidable in the present imperfect condition of Episcopalian congregations, they are very doubtful indeed about the sale of next presentations. And they are especially irritated by an ingenious dodge, of which certain cunning clergymen have learned the knack, and by which they are enabled directly in the teeth of the law to buy the next presentation for themselves. These cunning clergymen it seems are in the habit of buying the advowson, and of selling it again as soon as they have presented themselves, meanwhile receiving interest on the purchase money. We should have thought that a clergyman was likely to be quite as good a judge of his fitness for the coveted position, as most patrons, according to the present system, are likely

to be. But the line must be drawn somewhere; and their lordships, who can stand a good deal, absolutely cannot put up with this. They propose, therefore, to "make illegal all contracts to pay interest until vacancy upon sums received for the sale of advowsons"; and also "to prevent the presentation, after the next vacancy, of any clerk, who has purchased an advowson, either directly or through a trustee, to the benefice of which the advowson has been so purchased." They suggest also that instead of the present general abjuration of simony, the presentee to any living should be required to declare that he has not done certain things which should be particularly defined. We imagine, however, that the admirable exercises in casuistry provided by the prevalent system of subscription, have pretty well perfected the clergy in the kind of skill which would enable them to buy their way anywhere and at the same time conscientiously and *ex animo*, to take any declaration which could be framed. The only other proposal made is that no secret sales should be allowed, and that all should be duly registered in the diocesan registry. We thought they were already as public as advertisement and the "Auction Mart" can make them. But it would appear that in addition to this open and honest traffic in "trusts to be exercised for the spiritual benefit of parishioners," there are other more clandestine transactions which will not bear the light. We would humbly suggest an order that all sales of the kind should be by public auction.

And this is all that the "Lords spiritual and temporal" have to propose for the correction of one of the worst scandals that disgrace the modern Church! One of the most awful duties that a mortal man can be called upon to discharge, the appointment of overseers over the flock of Christ, is made a saleable property, advertised with farms and merchandise and bankrupts' stock. It is knocked down by the auctioneer's hammer to the highest bidder, be he Jew, Turk, or Infidel. And the bishops are so distrustful of the Christian people they have educated, that sooner than leave the election of pastors in the hands of the congregation, they prefer to patch up and perpetuate the present iniquitous system.

ECCLIASTICAL NOTES.

It is curious to read prophecies after the event. We have just been looking at the *Church Herald* of last Wednesday. It is not nice reading. It abounds in abusive adjectives. It heaps scorn upon scorn upon those who differ from it. Some Tory newspapers not having taken what it considers to be the right line upon the Public Worship Bill, we are informed that they have "bungled and blundered"; that "anything more weak and contemptible than the up and down, backwards, grandmotherly, see-saw policy" of a certain journal "could not be conceived." Next, the "Orange bunglers" behind the Tory benches are characterised by such terms as "dense stupidity, owlish blindness, and infatuated policy." The Archbishop of Canterbury is "purblind, floundering, and blundering," and "poor man! he is too old to learn, as he is certainly too one-sided and pig-headed to rule or guide." The Public Worship Bill is "one-sided, unjust, base, infamous, and degrading." As to the future of the bill we are told that it is "clearly impossible that it should become law this year," that the Government will promise "a well-considered measure next session," and that it is "too absurd" to suppose that Mr. Disraeli will take charge of it. Ultimately, there must be mutual accommodation, for "on any other plan the case is hopeless, and disestablishment stares us in the face." In another part of the same journal we have the following reference to the bishops:—

Is there no man of spirit amongst the bishops? Are they all such very poor tools, such third-rate men, such commonplace creatures, that this contemptible policy of taking their cue from an intolerable tyrant is the only policy they can adopt?

All this was written in the *Church Herald* just before the debate of last Wednesday. Turning, now, to another organ of the Ritualistic party, we are able to see how the matter presented itself after that debate. It is considered that the bill will pass, and pass this year. In that case, what are the Ritualists to do? To this question we have a very plain answer. There was a time, not very long ago, when Mr. Disraeli was the hope of the Church, but now he is a "jaunty Premier, characterised by 'political Bohemianism.'" And this is what the Ritualists now intend to do—

England's Church is Catholic, and, therefore, if we are Catholic, England's Church is ours, and we mean to keep her whether established or disestablished. Supposing even, and that is the worst, that lights, incomes,

and the vestments have to be abandoned for a time, the doctrine of the Presence and the Sacrifice is ours, and England's sons are being nurtured in that irrepressible and contagious faith. Supposing you tear down confessional curtains and break up confessional boxes, the applying of the Precious Blood in priestly absolution is a privilege which hundreds every day are newly learning to esteem. The confessional of purity with the altar of blessing at the end of it describes the path along which the sons of the Church of England are learning to walk; it can never again be closed. Therefore the agitation in the House is ridiculous, because it has no feasible object, for the pretence of curing diversities must be ridiculous when the subject-matter is one or two ornaments and not diversity of faith. So long as it is possible to teach congregations that they are invited to Church to join in the Holy Sacrifice and to worship a present Jesus, even poor Lord Harrowby and his hopeful must give up in despair, and what Mr. Disraeli calls the mass is in full and living operation.

There is no question, it will be seen, of leaving the Church, but the party will accommodate itself to its new position and teach its doctrines more thoroughly than ever. This is just about what we expected. It is already agreed to postpone the operation of the bill until next July, and it may be considered that after that date it will be a dead letter. Were it not that some very vital principles underlie both the bill and the controversy which has occasioned it, the excitement about it would be nothing but a farce.

Now let us look, for a moment, at the other side. There being some prospect of the bill being carried, one of our Evangelical contemporaries already begins to crow over its defeated enemies. We take the following characteristic paragraph from the *Rock* of last Friday:—

And what shall we say to the boasting and the blustering in which the Ritualists have so freely indulged for the last three months! While pretending to be backed by the voice of the country, they are now shown to be nothing but an insignificant clique, utterly contemptible as regards moral prestige, while seeking—like a stage troupe—to make up for the paucity of numbers by perpetually parading themselves in various forms and disguises before the public eye. But the country sees through them at last, and we doubt if a minority of more than half-a-hundred could have been mustered against the second reading of the bill (had it been pressed to a division) or will be found ready to support any resolutions or amendments tending to destroy it. It is sure to pass now—thanks to Mr. Gladstone.

How unfortunate it is to be beaten; how fortunate it is to succeed! The *Record* follows suit with the *Rock*, and tells us that "the tactics of the Premier were masterly, and the counsels of the Ritualistic Abithophel have been turned into policy." That anybody should live to see Mr. Disraeli compared, by an Evangelical writer, to David!

There is not much to say of the debates of Wednesday and Thursday, which have occasioned some of this criticism. On the whole, to state the matter rather paradoxically, a great deal was said, and yet very little was said, excepting by the Prime Minister. It cannot be questioned that the tone of the House was in favour of the bill. One of the most representative speeches was made by Mr. Walter, who gave some useful information as to the real character of Ritualism. But the most singular characteristic of the debate was the frequency with which the word "disestablishment" was used. "Pass the bill, and you will have disestablishment," virtually said one party. "Refuse to pass the bill, and you will have disestablishment," virtually said the other party. A friend of ours—a Churchman—after reading Mr. Disraeli's speech, remarked, "This is Mr. Disraeli's way of disestablishing the Church of England, just as the Scottish Church Patronage Bill is his way of disestablishing the Church of Scotland." But some speeches, apart from that of the Premier's, demand distinctive notice. Such a speech was that of Mr. Richard, which has attracted more notice from the daily press than that of any other independent member. Mr. Richard stated how Nonconformists had a right to regulate the doctrines of the Church, and expressed his doubt whether this bill would touch the core of the mischief. If our readers will look back upon the extract from the *Church Review* which we have just given, they will see how prophetic were Mr. Richard's remarks; but equally appropriate was his language relating to the comprehension theory—

When, he said, it was remembered that the clergy of the Establishment were State officials, that they enjoyed enormous national endowments, as freeholders for life, subject to certain well-understood conditions settled by Parliament, and which Parliament, therefore, had a right to enforce, it might happen that freedom for the clergy might prove to be enslavement for the people.

Mr. Disraeli was, on that night, a repetition of himself as the author of "Lothair." He became an ultra-Protestant. Catching, with happy facility, the temper of the House, he said, amidst loud cheers, that he understood the bill to be one to put down Ritualism. That was the understanding of

the House, and not a division was taken. So, on Thursday, with a more forlorn, but still a correct instinct, Mr. Gladstone abandoned his threatened resolutions, upon which the Church newspapers have written so much and so uselessly. How is it that none of these newspapers seem to have anything like a political instinct? The bill has not yet passed through committee: when it has it will be a real pleasure to compare it with that which Bishop Eliott sketched in his rash article in the *Times*. If anything can prove that the Established Church is under the heel of the State, the history of this bill will do it.

The bill engrosses public attention everywhere. Everybody, for instance, writes to the *Times*, and a few letters are published. Out of recent contributors we may single Sir Vernon Harcourt, Dean Stanley, Dean Church, Dean Howson, Bishop Wordsworth, Professor Burrows, Dr. Irons, and Mr. Llewellyn Davies. We despair of being able to give a synopsis of the letters of these gentlemen. Taken together, they are "confusion worse confounded." Nobody agrees with anybody. One is High Church, one is Broad Church, one is Low Church. Each has his separate interpretation of history, of Acts of Parliament, of Articles, and of the Formularies, and they go at each other, as the Americans would say, "like mad." And this all occurs in a Church whose Articles and Formularies are established by Act of Parliament, with the express intention of enforcing and securing uniformity of doctrine, of practice, and of ritual! Yet while these men write against each other, each one of them believes in the Act of Uniformity Church. Could there be a more solemn, or, say ridiculous, fiasco?

The writer of one letter amongst the number that have been written has some common sense. Over the signature of "E. L. S.," which we may take to be the initials of the Hon. E. Lyndal Stanley, we find a really useful contribution to the present ecclesiastical situation. The writer brings out two points with great clearness, and they are points which have not even yet been sufficiently brought out. The first is the sectarian character of the Public Worship Bill, upon which it is said,—

But this bill has introduced quietly a new principle of the widest importance, one which has never yet, I believe, been recognised even in the worst times of ecclesiastical ascendancy—namely, that the National Established Church is no longer the property of the whole nation. The cumbersome law which is to be superseded by this new procedure could be set in motion at the instance of any one, irrespective of his religious opinions. The fact that he was an Englishman gave him a right to demand that the National Church should conform to law. Now the *locus standi* of a complainant is to depend on the imposition of a theological test.

Mr. Cowper-Temple proposes to carry this innovation still further. Where departures from the rubric are complained of, the Church of England section of the parishioners is to be consulted as to its feelings on the subject before proceedings are taken. Now, it is well known that in several cases the extreme views of the clergy have driven a large part of the inhabitants to set up Dissenting places of worship for themselves, in many instances recently under the title of the "Free Church of England," so that a clergyman under this proposed law will only have to be sufficiently extreme in his anti-Protestant views to disfranchise those who have the strongest motive for checking him.

Next take the result of such legislation as is proposed:—

No doubt the same High-Church party who are now violating the law and disfranchising so many of their countrymen will seek to carry this principle further, and we may see proposals still further to bring out the sectarian character of the Established Church by preventing Dissenters from being churchwardens or patrons of livings, and so gradually we shall go on according to the wish of the High-Church party till Parliament is either ousted from legislation for the Church, or merely suffered to register the decrees of Convocation; and thus we shall arrive at that happy state of things when the Church will be disestablished as far as freedom from State control, but will retain its vast endowments without being any longer responsible to the nation for their proper application. That these fears are not visionary may be seen by the action of the present Government in the case of Scotland, where the patronage of the Established Church is being severed from all influence external to those under her own authority, and in the case of the endowed schools of England, where foundations which had been thrown open to the nation by an Act passed by the unanimous consent of all parties are now to be handed back to the control of the Church of England.

The writer of this letter is a member of the Church of England, and if his feelings are what they are, what should those of Dissenters be?

THE ENDOWED SCHOOLS ACTS AMENDMENT BILL.—The division upon the second reading of this measure was almost strictly a party one. In the majority of 291 there were only four Liberals, viz., Sir George Bowyer, Mr. Isaac Butt, Mr. Owen Lewis, and Mr. Ripley. The first three are representatives of Irish constituencies, while Mr. Ripley, the Parliamentary colleague of Mr. Forster, who carried the Endowed Schools Act of 1869 was the only English Liberal who voted with the Government. The minority of 209 was composed exclusively of Liberals.—*Daily News*.

THE NONCONFORMISTS AND THE PUBLIC WORSHIP REGULATION BILL.

The following members (88, including tellers) voted on Friday afternoon in favour of Mr. Dillwyn's amendment providing that it shall not be necessary that the persons who put the law in motion against offending clergymen shall be members of the Church of England:—

Anderson, George	Gourley, Edw. T.	Morley, Samuel
Balfour, Sir George	Grieve, James J.	Mundella, A. John
Bass, Arthur	Havelock, Sir H. M.	Nolan, Captain
Bass, Michael T.	Hervey, Id. A. H. C.	O'Callaghan, Hn. W.
Beaumont, Francis	Hill, T. E.	Palmer, C. M.
Beaumont, W. B.	Holland, Samuel	Pennington, Fredk.
Biggar, Joseph G.	Holmes, John	Playfair, Rt. Hon.
Bolckow, H. W. F.	Holmes, William	Dr. Lyon
Briggs, W. E.	Hopwood, C. H.	Pilmauer, Samuel
Brogden, A.	Ingram, W. J.	Ramsay, John
Brooks, Rt. Hon. M.	Jackson, H. M.	Reed, E. J.
Brown, A. H.	James, Sir Henry	Reid, Robert
Burt, Thomas	Jenkins, D. J.	Ripley, H. W.
Cameron, Charles	Johnstone, Sir H.	St. Aubyn, Sir John
Cave, Thomas	Kay-Shuttleworth, S. A. M. U. d. A. J.	
Clarke, J. C.	U. J.	D'Aguilar
Clifford, Chas. C.	Kensington, Lord	Samuelson, Brnhrd.
Corbett, John	Kinnaird, Hn. A. F.	Smith, Eustace
Cowan, Joseph	Lambert, N. G.	Smyth, Richard
Cross, John K.	Lawson, Sir Wilfrid	Stafford, Marquis of
Crosley, John	Lefevre, Geo. J. S.	Stansfeld, Rt. Hn. J.
Davies, Richard	Lloyd, Morgan	Vivian, Arthur P.
Dilke, Sir Chas. W.	Low, Rt. Hon. R.	Waterlow, Sir S. H.
Dodds, Joseph	Macgregor, Donald	Whalley, Geo. H.
Dodson, Rt. Hn. J. G.	Macintosh, C. F.	Whitworth, Wm.
Earp, Thomas	McLagan, Peter	Wilson, Sir M.
Edwards, Henry	McLaren, Duncan	Young, Adolph. W.
Ferguson, Robert	Martin, Phil. W.	
Fordyce, Wm. D.	Masey, Rt. Hn. W.	
Forster, Sir Chas.	Melly, George	
Goschen, Rt. Hn. G. J.	Monck, Sir A. E.	

Many Liberals, including Mr. Gladstone, voted in the majority against the motion.

The following members (34, including tellers) voted in favour of Mr. Dillwyn's proposal that the judge to be appointed under the new law shall not necessarily be a member of the Church of England:—

Barclay, J. W.	Harvey, Lord F.	Pennington, F.
Briggs, W. E.	Hill, Thomas Rowley	Ramsay, John
Burt, Thomas	Hopwood, C. H.	Reed, Edward J.
Corbett, John	Howard, Hon. C. W.	Shaw, Richard
Cowan, James	Kensington, Lord	Sinclair, Sir J. G. T.
Cowan, Joseph	Lawson, Sir Wilfrid	Stafford, Thomas E.
Davies, Richard	Lefevre, G. J. S.	Smyth, Richard
Dilke, Sir Chas. W.	Lloyd, Morgan	Waterlow, Sir S. H.
Ferguson, Robert	Maddison, A.	
Fordyce, W. D.	McArthur, A.	
Goschen, Rt. Hn. G. J.	McArthur, W.	
Grieve, James J.	Norwood, C. M.	

In this case also several Liberals voted in the majority.

Mr. E. J. Reed, M.P., writes to the *Pall Mall Gazette*:—"Permit me to state that several of us who voted with the minority did so not in a Non-conformist sense, but because we considered it improper in the one case to narrow down the meaning of the word 'parishioner' so as to include only those who made a formal test declaration of their membership of the Church of England, while in the other case we thought it still more improper to enforce upon the judge a similar test declaration, which was wholly unnecessary, inasmuch as other provisions of the bill made it absolutely necessary that the judge should be a member of the Church of England. Mr. Goschen took particular pains to explain to the House that he voted with the minority in these respects, because as a supporter and well-wisher of the Church of England he objected to narrow its basis, and to institute needless tests and declarations in connection with it. Other members did the same."

THE QUEEN AND THE RITUALISTS.—A country contemporary repeats as "a fact" the story that the Public Worship Regulation Bill was suggested by the Queen, and that the original bill on the subject was drawn by the Prime and Dean Stanley, under Her Majesty's direction.

SUNDAY REST.—Speaking on Thursday at the annual meeting of the Sunday Rest Association, the Archbishop of Canterbury said it was better to endeavour to persuade men to observe the Lord's day than to try and compel them to do so. Rest on that day was absolutely necessary to those who cared for their spiritual as well as temporary welfare. In this view all Christians agreed.

OUR SPIRITUAL PERS.—A petition is in course of signature among clergy belonging to the extreme High-Church party, praying that the archbishops and bishops may be relieved from their duties in the House of Lords. The petitioners say that they do not wish to be understood to express any opinion for or against the present union between Church and State.

A RITUALIST ADVERTISEMENT.—The following is extracted from an advertisement in a High-Church contemporary:—"Birettas—We import these direct from Rome, and are thereby enabled to sell them at half-price. Priests' stocks, now so universally worn. They are the only correct collars that should be worn by a priest! Zuchettas made from correct Roman models, and are most worn by priests at funerals."

A COSTLY CLERGYMAN.—From an interesting article in the *Contemporary Review*, by Mr. Francis Rowsell, it appears there is living at the present time a clergyman named Thurlow, who has received about half-a-million of money from the taxes of the country for doing nothing. Forty years ago two sinecures which he held were abolished, and he was granted pensions in compensation to the extent of over 11,000*l.* a year. He still lives at a park near Horsesham, and continues to draw more than the income of a Lord Chancellor, without ever having done a stroke of real honest work for it.

THE ROMAN CATHOLIC ORGAN OF THE PRIMATE'S BILL.—The *Tablet* says of the bill:—"Of course it will 'put down Ritualism,' which the Prime

Minister avows to be its object, in the sense that the more direct imitation of Catholic ceremonial will be effectually stopped. But will it drive the mass of the Ritualists out of the State Church? We think not. At the same time that they will be subjected to a more summary mode of procedure, they will trust to the simultaneous revision of the rubrics by Convocation to relieve them at least on certain points—such as the position of the celebrant—so as to enable them to justify themselves their abiding where they are, on the pretext that Convocation has not altogether thrown over what they choose to call 'Catholic principles.'"

THE OLD CATHOLICS.—The next Congress of the Old Catholics is to be opened on the 6th of September, at Freiburg-in-Breisgau. Members of other Christian churches will, as on former occasions, be invited, and English, American, and Russian sympathisers are expected. Dr. Reusch, of Bonn, has been appointed by Bishop Reinkens Old Catholic Vicar-General for Prussia, and has been recognised as such by the Government. The Old Catholic congregation of Kempton, in Bavaria, has, in reply to an inquiry, been informed by the Bavarian Government that Bishop Reinkens will not be prevented from exercising particular ecclesiastical functions in Bavaria, and that he may therefore freely perform the rite of confirmation at Kempton.

SECTARIAN EXCLUSIVENESS.—A Manchester paper gives currency to a remarkable exhibition of sectarian exclusiveness. At the cricket ground belonging to St. Stephen's Church School, Stockport-road, on a recent Saturday afternoon, the curate joined the cricketers at play. The same afternoon, a schismatical Dissenter, unknown to the curate, but favourably known as a good hand to the orthodox fellows, was asked by them, in violation of their "Church principles," to join them. After the said heretic had well and faithfully performed the fielding operation, to which he was firstly appointed, his innings became due. Imagine his surprise when, coming up to the stumps, he was accosted by the curate, who, intuitively feeling the intimate connection between theology and cricket, said, "Do you attend our Church School?" or words to this effect, to which our heretic answered, "No." "Well, then, you can't have your innings." And so the Dissenting cricketer had to yield up his bat, and retired from the field, no doubt abashed at his own temerity in daring to mingle in the sports of orthodox Churchmen.

AN ECCLESIASTICAL SESSION.—The *Daily News* thinks that perhaps the moral of the session is to be found in the fact that Mr. Disraeli has frankly recognised that the world is spinning down the grooves of ecclesiastical change. It is a curious fact, as bearing on the politics of the future, that it is only on ecclesiastical questions, which touch the relations of free Protestant Churches with the Established Churches, that the Government shows the true character of Conservative statesmanship. In other matters it has, to a large extent, carried out the policy of the Liberal party. The Endowed Schools Bill, however, is a direct reversal not only of Liberal policy, but of the whole course of modern legislation. The sole object of the bill is to take away from the large body of Nonconformists rights for which they fought for a couple of generations. We can scarcely reconcile this deliberate defiance of half the Protestants of England with Mr. Disraeli's professed desire, in prospect of the "possible disasters which may await Europe," to rally "on the broad platform of the Reformation." It is, however, only another sign that the politics of the future will turn not on questions connected with the Reformation, but on those which gather around the union of Church and State. It is another line of demarcation drawn between the Liberalism and the Conservatism of a good many future years. It is not at all improbable that the meddling with ecclesiastical matters which has characterised the first year of Mr. Disraeli's Government may prove the beginning of a general movement of opinion which will end in the separation of Church and State.

CORRECTED STATISTICS OF THE CHURCH OF SCOTLAND.—The Rev. James Johnston, Free St. James' Church, Glasgow, as our readers will remember, was the author of "The Ecclesiastical and Religious Condition of Scotland." Since the issue of this pamphlet the question of patronage has been prominently before the country in the bill for its abolition, now before Parliament. The statistics given of the Established Church of Scotland were not so favourable as its friends wished at this particular time, and accordingly Professor Charteris and Dr. Elder Cumming prepared replies, calling Mr. Johnston's statistics in question, and issued their pamphlets just previous to the debate which took place in the House of Commons on the 6th inst. There is little doubt that these pamphlets were prepared expressly for the members of the House, no doubt in the expectation that the debate would have been then closed. The adjournment of the debate, however, gave Mr. Johnston an opportunity of issuing a defence of the accuracy of his statements. When we state that in this reply Mr. Johnston fully vindicates the accuracy of his figures and the conclusions he has come to, and in some cases proves his statements by admissions made by both Professor Charteris and Dr. Cumming, we say no more than what every unprejudiced reader will be compelled to admit. We can only afford space for one short extract. Mr. Johnston:—"Dr. Cumming is fond of a money test. If there are only 300,000 persons of all ages in the U.P. Church they are the most liberal body of Christians I know of; they contributed 280,000*l.* for charitable

and religious objects last year. That is at the rate of 18s. 3d. by every man and woman, and even the 10,000 infants, of whom the doctor is so fond, contributed at this rate of nearly a pound per head even before they were baptized. If the adult and infant adherents of the Established Church, whom Dr. Cumming sets down at 1,400,000, were to contribute at the same rate, they would raise the grand sum of 1,267,580l. a-year, without counting the noble gift of Mr. Baird. But, alas! Dr. Cumming's 1,400,000 adults and infants only raise the paltry sum of 231,000l., or 3s. 3d. per head—only one-sixth part of the rate contributed by the voluntaries. This suggests painful thoughts. The voluntaries give 6d. for every 1d. given by the adherents of the Establishment. The one is silver, the other copper." Every friend of the Established Church of Scotland must regret that these reverend gentlemen interfered in this matter.—*Weekly News*.

THE SCOTCH VOTE ON THE ENDOWED SCHOOLS BILL.—The other illustrative case is that of the English endowed schools Bill, the object of which is to exclude Dissenters, especially Presbyterians, from the management and benefits of many hundreds of endowed schools, which they have hitherto enjoyed, or under the act of the Liberal Government, were gradually acquiring equal rights. It is not very, though still it was considerably, wonderful that, with again only a single exception, all the English Tory members should have agreed in voting condemnation and exclusion of the Scotch religion: but what are we to say of the Scotch Tory members, everyone of whom who voted, in all fourteen in number, voted for inflicting insult and injustice on the religion of nineteen-twentieths of their constituents? The Presbyterians and other non-Episcopalians of the counties of Mid-Lothian, Wigtown, Bute, Roxburgh, Stirling, Dumfries, Berwick, Dumfries, Perth, and Peebles, and of the burghs of Ayr-Wigtown, and, so far as Mr. White-law is concerned, Glasgow, have through their representatives voted that nobody shall obtain any benefit from the educational endowments of England who profess the Scotch religion, or any religion but that of the Church of England. Was that what those constituencies intended and expected? There is a melancholy peculiarity in the case of one Scotch Tory member—the very man from whom on such a question as this not only better, but the very best, things might have been expected. When Sir William Stirling-Maxwell was formerly in Parliament, he distinguished himself by the courage and ability with which he advocated the abolition of University tests, acting against his own party and with the Liberals. Having thus largely helped to unsectarianise Scotch universities, what are we to think of his now voting for the sectarianising of English schools which under the existing law are free and national? It cannot be that Sir William thinks that, though it is a good thing to open Scotch universities to English Episcopalians, it is a bad thing to leave open English schools to Scotch Presbyterians. He would revolt from such an idea; and yet, if he had had that idea, he would have acted just as he has done. The simple explanation is, that a party call was made, and that Sir William and all the other Scotch Tory members obeyed it, without giving a thought to principle, or consistency, or even constituents. Though lamenting the looseness of discipline in the Liberal ranks, we are grateful that we have no discipline so tight as this, chiefly because it is not "honest" either in the Scriptural or the ordinary sense, and just a little because it is apt to prove unprofitable.—*Scotsman*.

Religious and Denominational News.

Preparations are being made at Camborne, in Cornwall, for the 131st annual Conference of Wesleyan Methodists, which commences on the 20th inst.

The Rev. Clement Bailhache has left London on a visit to Norway, to inspect the various stations of the mission in that country, at the request of the Baptist Missionary Society.

The Rev. W. Poole Ballern has accepted the call to the pastorate of the Baptist church, Sussex-street, Brighton, and proposes to commence his labours the first Sunday in August.

MOLD, NORTH WALES.—A most successful series of meetings has just been held at Mold, to commemorate the extinction of the 800l. debt on its English Congregational Church. On Lord's Day, the 12th inst., sermons were preached in English by the Rev. P. W. Darnton, B.A. (of Chester), and in Welsh by the Rev. David Oliver (of Holywell). On the afternoon of the 13th, the Rev. E. Herber Evans (of Carnarvon), preached to a large congregation, after which there was a tea-party at the Market Hall. In the evening a public meeting was held in the church, under the presidency of Thos. Barnes, Esq., late M.P. for Bolton, who read letters from the Right Hon. Lord R. Grosvenor, M.P.; Sir R. A. Cunliffe, Bart.; and the Rev. T. Robinson, B.A. (secretary of the Cheshire Congregational Union). In addition to a history of the church by the Rev. D. Burford Hooke (pastor), addresses were given by the Revs. F. B. Brown (Wrexham); J. Morris (Chester); P. W. Darnton, B.A.; E. H. Evans; W. W. Harry (Knutsford); W. A. Blake (Stockport); J. D. Riley (Holywell); and James Ashworth, Esq. (Rochdale). During the evening the chairman, on behalf of the members of the church, presented the pastor with a purse of sovereigns, and his wife with a handsome china

tea-service. On the 14th the Rev. E. H. Evans preached again to a crowded audience. Many, however, were unable to gain admission, the vestibule and vestry of the church being even filled, and on the 15th, the Rev. W. W. Harry (a former pastor), conducted the concluding service, when he preached from the same text as on the Sunday morning which followed the laying of the foundation stone of the church, eleven years ago.

MONTGOMERYSHIRE CONGREGATIONAL ASSOCIATION.—The above association held its meetings this year at Llanfair-Careinion on the 11th and 12th inst. Ministers and delegates of the churches met in large numbers on the first day, when conferences were held at ten and two o'clock. The Rev. Josiah Jones, of Machynlleth, the chairman of the year, presided; and after disposing of local and denominational matters, several resolutions bearing upon questions of public interest were passed. The question of Church Patronage (Scotland) Bill, now before Parliament, was discussed at some length, and the following resolution was unanimously adopted:—

That this conference having considered the provisions of the bill relating to Church Patronage in Scotland, is of opinion that they are both dangerous and unjust.

Dangerous, because they relax the control now exercised by the State over the Established Church of Scotland, while that Church is left in possession of the national endowments. *Unjust*, because the avowed object of the measure is to perpetuate an institution from which the great majority of the Scottish people conscientiously dissent.

The association therefore resolved to adopt a petition to Parliament embodying the sentiments of the resolution, to be signed by the chairman. The slave-trade on the coast of Africa was then placed before the conference, when the following resolution was adopted:—

That this conference has learnt with profound regret that the slave-trade exists to a ruinous extent on the eastern coast of Africa, and in the interests of Christianity and civilisation most respectfully urges the Government to use every means in its power to suppress it. That a copy of the above resolution, signed by the Chairman, be forwarded to the Right Hon. the Earl of Derby, Secretary of State for Foreign Affairs. In the afternoon conference a paper was read by the Chairman upon his resigning his office as chairman of the year. The subject of the paper was "Pulpit Power."

The conference was also addressed by the Revs. E. H. Evans, Caernarvon; H. Oliver, Newport; William Nicholson, Groeswen; James, Nefyn; Gohebyd, and other gentlemen. Resolution of thanks was very cordially passed, with the request that the paper should be printed in the *Dysgedyd*. At 6 o'clock Thursday evening, and at 7, 10, 2, and 6 on Friday, powerful sermons were delivered by the above ministers.

THE WATTS BICENTENARY AT SOUTHAMPTON.—The bicentenary of the birth of Dr. Isaac Watts was celebrated at Southampton on Friday. It was intended that some portion of the festival should be an outdoor one, and that trained choirs, chiefly of children, should assemble on Southampton Common, close to the town, and have a choral service, consisting of some of Watts's most popular hymns, but the common was crowded with a horse-racing assemblage, which prevented the festival from taking place there. At seven o'clock the Congregational Chapel in Above Bar-street was crowded, notwithstanding the heat of the weather, to hear an address on the Life and Character of Watts from the Rev. H. H. Carlisle, LL.B., the pastor of the chapel. The address was interspersed with hymns, sung by trained choirs of musicians and children. The dais was adorned by an original portrait of Watts, painted when he was a young man, and surrounded with flowers and plants. The Mayor presided, and many of the magistrates and ministers of the town were present. Mr. Carlisle, having had access to many important documents, was able to clear up many difficulties relative to the life and relatives of Watts. His discourse comprised a history of Nonconformity in Southampton as well as of the family life of Watts. In 1682 the Act of Uniformity passed, and a Rev. Mr. Robinson, an eminent divine, who was rector of All Saints', Southampton, was one of the 2,000 ministers who left the Church and became the pastor of a body of Dissenters. This body afterwards purchased a spot of ground of Watts's father, on which was built the Above Bar Congregational Chapel. The purchaser was a Mr. Thorne, a native of Southampton, but a merchant prince of London. Isaac Watts's grandfather was captain of a man-of-war, and fought under Blake. His father was a clothier, and at one time a schoolmaster, who suffered fine and imprisonment for his Nonconformist principles. His mother was the daughter of Alderman Taunton, a munificent benefactor to Southampton's educational establishments. Watts's hymns were originally composed for the use of the Above Bar Chapel. The hymn beginning, "How glorious is our Heavenly King," is believed to be the first he composed. He resided for some years in the family of Sir John Hartopp, a London merchant, for whose son he composed his treatise on "Logic." He was afterwards invited on a week's visit to Sir Thomas Abney, whose house was in what is now Abney-park Cemetery, and he remained with Sir Thomas's family until he died, forty years after his week's visit. He was offered when a youth an education to fit him for the ministry of the Church of England, but he declined, and preferred to throw in his lot with the Dissenters. The lecturer described Watts as a pre-eminently pious and good man, and spoke of the wonderful influence of his poetry in enabling all denominations of Christians to express their reli-

gious emotions. Watts was born on Friday, July 17, 1674. He died at the age of seventy-four. Thirteen years ago a statue was erected to his memory in Southampton, which the Earl of Shaftesbury unveiled. Mr. Carlisle's lecture was frequently cheered, and at its close a cordial vote of thanks, moved by Mr. C. Cox, and seconded by Mr. Alderman Coles, was passed. As already stated, one of the objects of the celebration was to assist the funds of the proposed "Watts Memorial Hall"—new school buildings, which will cover what was once Watts's garden, and will cost some 5,000l. The Watts bicentenary was also commemorated at Ipswich on Friday last by a united public meeting of the four Independent congregations of the town of Tacket-street Chapel. Addresses were delivered by the Revs. V. W. Maybery, J. Calvert, G. Snashall, and J. Saunders, who each chose a subject illustrative of some phase of the life, character, and achievements of Dr. Watts.

Imperial Parliament.

THE PUBLIC WORSHIP REGULATION BILL.

In the House of Commons on Wednesday, Mr. DISRAELI moved, pursuant to notice, that the other orders of the day be postponed, and that the standing orders regulating Wednesday sittings be suspended, in order that the debate on the Public Worship Regulation Bill might be continued, and there arose a preliminary discussion in which grave objection was taken to the motion by several members.

After this the adjourned debate was resumed by Mr. CROSS, who supported the bill as designed to enforce the duty of obeying the law and to supply an amended procedure. He traced the previous attempts to remedy the present cumbrous machinery of the law, and in touching on the bill of 1872, of which he himself had charge, he read several extracts from the speech made then by Mr. Gladstone, in which he repudiated unreservedly the theory which he advanced on Thursday last that legislation on this subject ought to be undertaken by the Government alone. The bill did not alter the law, nor did it affect the discretion of the bishops, and the obligation to read the Athanasian Creed or the prayer for the Church Militant would be no stronger when the bill was passed than now. Laymen had a right to expect that into whatever Church they might go, in any part of the country, they would hear the service performed according to the doctrine and ritual of the Church of England, and the bill was intended to secure them this right.

Mr. WALTER admitted that in terms the bill was one of procedure, but, as everybody knew, far wider issues depended on it—the celebration of the services in accordance with the standards of the Church, perhaps even the fate of the Establishment. Viewed as a bill of procedure, he regarded it as a mild measure, though it was susceptible of improvement in its details, such as the bishop's veto, from which he thought there ought to be an appeal to the archbishops. The questions to be remitted to the new tribunal touched no doctrine, but solely the mode of conducting public worship, and the grievances of which Mr. Gladstone complained—even the compulsion to read the Athanasian Creed and the Prayer for the Church Militant—were as nothing compared with the Ritualistic practices against which the bill was directed. Mr. Gladstone's ideal of Church arrangements was mere Congregationalism as opposed to uniformity, but if things came to such a pass that an average Churchman could not go into a Church in any part of the country without having his eyes and ears offended by practices intended to inculcate Romanism, Mr. Walter declared emphatically that he would go in for disestablishment to-morrow. He was against fettering the pulpit, because a sermon committed only the preacher, but the Ritualistic services were designed to commit congregations which took part in them to the doctrine of the Mass. As Mr. Gladstone professed not to know what Ritualism was, he read several striking extracts from Mr. Orby Shipley and other Ritualistic writers, illustrating their aims and desires, and went on to say—

Let the House connect all these things with that which was at the bottom, and which it was the object of these men to implant in the minds of rising Churchmen—namely, the whole doctrine of Sacerdotalism. That theory included everything in the nature of priestly power and its consequences from which the Reformation had set us free. We heard nothing now but the word "priests"; we never heard of the Communion-table, but always of "the High Altar." (Hear, hear.) Now, he would like to tell the House how a great theologian, whose authority his right hon. friend if he were there would be the first to acknowledge—he meant Richard Hooker, the author of the immortal work on "Ecclesiastical Polity"—spoke of the words "priest" and "presbyter." Hooker, a name of the highest authority in the English Church, said he preferred the word "presbyter," which he considered to mean "spiritual father"; that it was more in keeping with the whole tenor and substance of the Gospel than the word "priest," and he literally apologised to the Puritans for using the word "priest," because the doctrine of sacrifice which the word "priest" was supposed to convey was no more conveyed to the mind of

the Church of England by the word than the idea of an old man by the word "Senator" or "Alderman." (Hear, hear.) That was the expression of one of the greatest minds of the English Church, a mind as pre-eminent in theology as Bacon in philosophy or Burke in politics. (Hear, hear.) Now, he would ask, had not the archbishop a right to reply to the right hon. gentleman who objected to this bill, "What have I now done? Is there not a cause?" Most assuredly there was, and they all knew it. Hon. members being there to-day, and the suspension of the standing orders, proved that there was a cause. (Hear, hear.) There were churches in this land in which the utmost pains had been taken to indoctrinate our youth, who knew nothing of theology, not with the principles of the Reformation, which they were taught to hate, but with the principles of mediæval theology, which was nothing more nor less than the whole doctrine of the Church of Rome. (Cheers.) All must have known instances where, after a course of such teaching, young women, and sometimes young men, had their minds so influenced that they suddenly disappeared and went away, perhaps to Boulogne, where they were received in the arms of a Roman Catholic priest, who no doubt smiled in utter scorn at the folly of a Church which could permit its churches to be used as mere nurseries for his own. (Cheers.) His belief was that the principles of the Reformation were as dear to the people of this country as they had been at any former period, and that these things were put up with simply because to a great extent they had been confined to our towns, where there was a choice of churches. No doubt the principle of Congregationalism did exist in London, but in London the state of things was precisely what it would be if the Church were disestablished to-morrow. Everybody went to his own church, and if the Church of England were disestablished to-morrow nobody would have a right to complain. But while he condemned those doctrines, and desired to see those who taught them expelled, if necessary, from the English Church—(Hear, hear.)—he did not wish to say one word disrespectful to his Roman Catholic friends. (Hear, hear.) He would go further, and say he knew among his Roman Catholic friends, some of whom were among the oldest friends he had, instances of far greater delicacy in abstaining from putting devotional books of their own into the hands of young Protestant friends than would be practised by the party in the Church of England who held Ritualistic views. (Hear, hear.) Believing as he did those views to be inconsistent with the principles of the Reformation, and that the people of this country would infinitely prefer to see the Church disestablished than these doctrines authorised and sanctioned, he would give his most hearty support to the bill in every stage of its progress, and he most earnestly trusted that it might be carried into law. (Cheers.)

Lord H. SCOTT advocated delay in legislation until the rubrics had been revised, and suggested as a compromise that if the bill passed no clergyman should be prosecuted under it until Convocation had re-settled the rubrics.

Mr. FORSTER supported the bill, not as a mere simplification of procedure directed against all deviations from the rubric alike, but because it would assert the supremacy of the State and the law, and would protect the parishioners against practices which shocked them, and which were opposed to the principles of the Reformation. At the same time Mr. Forster was not blind to the dangers dwelt on by Mr. Gladstone as likely to ensue from a general enforcement of points of obsolete ritual, and intimated an inclination towards the Bishop of Peterborough's "neutral zone." Notwithstanding the quotations read by Mr. Cross, he was of opinion that the Government ought to have taken up the question, and he therefore pressed the Prime Minister to say whether the Government would pass this bill, or bring in one of their own.

Mr. TALBOT opposed the bill, though he offered to be content with the compromise that it should not be enforced until 1876. Convocation, he urged, ought to be consulted, and he denied that the bill, as it stood, had ever been accepted by the bishops.

Lord SANDON read extracts to show that the object of the Ritualists is to break the contract between Church and State, and with this design the High Church, he believed, had no sympathy. In order that any such design might be defeated, he warmly supported the bill, and in reference to consulting Convocation, he urged that Parliament had done more for reform of the Church than all the church assemblies in the world.

Mr. HENRY RICHARD: Sir,—Some may perhaps think it hardly becoming for a Nonconformist to interpose in a discussion which relates to matters connected with the internal economy and administration of the Church of England. But we must remember that in the eye of the law we are all members of the Church of England whether we wish it or not. (Hear, hear.) According to the memorable dictum of Hooker, "There is not any man of the Church of England but the same man is also a member of the Commonwealth; nor any member of the Commonwealth who is not also of the Church of England." The Church of England is a national institution supported by national property—"No, no," from the Ministerial benches, and cheers from the Opposition)—and administered by national authority, and that authority is exercised in the name of Nonconformists as well as others. We cannot too strongly set our faces against the new theory of Church Establishments which is attempted to be foisted upon us in these days, according to which they have a double aspect to suit different exigencies. For purposes of en-

dowment and privilege and status, they are to be treated as national institutions, but as regards submission to authority and the rights of the people, they are to be independent sects, who have a right to do what they please. (Hear, hear.) At the same time I should wish in the observations I am about to address to the House, not to say one word to wound the just susceptibilities of any member of the Church of England. For, notwithstanding the fiery peroration of the speech of the noble lord the member for Liverpool last evening, to which I listened with more surprise and pain than I can well describe—(cheers)—I can say with a perfectly clear conscience that I am not an enemy of the Church of England. (Hear, hear.) I wish, indeed, to see that Church separated from the State, because I believe—rightly or wrongly, such is my profound and earnest conviction—that such a consummation would conduce to the interests of truth and freedom and charity and peace, and that ultimately it would confer inestimable advantages upon the Church itself, which would far more than compensate for the loss of the injurious and invidious patronage of the State. I feel also, of course, that as a political institution the Church of England has been a hard and cruel stepmother to the Nonconformists, inflicting upon them for generations wrongs and sufferings, disabilities and humiliations which have burnt a deep mark into the memory of Nonconformists, and which you cannot expect us to forget or condone in a day. And I regret to be obliged to infer from the bill brought before the House yesterday, and the speech with which it was introduced, and the reception accorded to both, that the old spirit of intolerance has not departed from the Church of England. (Hear, hear.) But with all this no one acknowledges more cordially than I do, the immense services which the Church of England has done, and is doing, to the cause of Christian truth and Christian morality in this land. (Hear, hear.) No one would more sincerely rejoice than I should if some means could be found to relieve her from those internal embarrassments which destroy her harmony, and so fatally interfere with her usefulness and efficiency as a teacher and guide of the people. But I doubt very much whether those means are to be found in the direction of such bills as the one now before the House. Will hon. gentlemen opposite forgive me if I say, with no feeling of pleasure, far less of exultation or triumph, but with the utmost sorrow and dismay, that the present condition of the Church of England seems to me to be painful and deplorable to the last degree? For what do we find? We find all her clergy, at the most solemn moment of their existence, when they are entering into holy orders under what they profess to be something very like Divine inspiration, subscribing the same articles, giving their full assent and consent to all and everything contained in the same Book of Common Prayer, accepting and submitting to the same canons, and yet, in their public teaching displaying such divergencies and contradictions in regard to the most essential points of Christian doctrine, that it was no exaggeration to state, as it was stated in the *Times* a few months ago, that it is now established that a clergyman of the Church of England might teach any doctrine which only extreme subtlety can distinguish from Roman Catholicism on the one side, Calvinism on another side, and from Deism on a third side. But this bill is directed against one particular class of persons in the Church of England. There is no use in attempting to disguise that. It was openly and explicitly avowed by the authors of the bill in another place. But does this bill touch the core of the mischief? It deals only with outward forms, with questions of church architecture, of ecclesiastical vestments, ceremonies, and gestures. But every one knew that those who promote this movement in the Church of England attach importance to such things only as they are symbols of doctrine. (Hear, hear.) There might be some foolish young men among the clergy, who, to use the language of Dr. Pusey, display "a love of ritual for its own sake, which is one of the weak points of the movement." No one will suspect me of any sympathy with such things. This histrionic and sensuous religion seems to me to be utterly at variance with the simplicity of Christian worship. It is a going back—and nobody must be offended by the words I am about to use, for they are the words of one entitled to speak with authority, and were spoken in reference to tendencies in the Primitive Church, precisely similar to those of which you are now complaining in the Church of England—a "going back to the weak and beggarly elements" from which we hoped as Protestants to have escaped, but to which there are some who would bring us again into bondage. I have seen services in the Church of England to which the language of our great Christian poet, himself a devoted son of the Church, seemed to me expressly applicable.

There Ceremony leads her bigots forth,
Prepared to fight for shadows of no worth;
As soldiers watch the signal of command,
They learn to bow, to kneel, to sit, to stand,
Happy to fill religion's vacant place
With hollow form, and gesture and grimace.

("Hear, hear," and cheers.) But I say again that the men at the head of this movement acknowledge that these outward forms have no value except as means of conveying into the minds and hearts of the people the inward and spiritual meaning that

lurks underneath. They had a deep-laid and well-considered plan to introduce vital and fundamental changes into the religious faith of the people. What were the things they taught? I will not attempt to explain them in my own language, lest I should be suspected of exaggerating under the influence of sectarian prejudice. I will, therefore, give the description in the language of one of the prelates of the Established Church. The Bishop of London, in his charge to the clergy in 1871, says:—

When we find the "Catholic revival," so called, asserted as the antithesis and antidote to the Reformation, which is deplored as a misfortune, if not a sin; when its work is admitted, and indeed avowed, to be to undo what was then done; when Holy Scripture is disparaged as a rule of faith unless as supplemented and explained by "Catholic teaching," and the Thirty-nine Articles are complained of as an unfair burden, put aside as obsolete, or interpreted in a sense which, if their words can be wrested into bearing, is undoubtedly not that which they were intended to bear; when the doctrines of those who drew them up are disclaimed as un-Catholic and almost condemned as heretical; when language is used, popularly and without qualification, on the subject of the Holy Eucharist, which, whether capable or not of being absolved, under qualification, of contradiction to our formularies, is not only declared by Protestants but claimed by Romanists to be identical with transubstantiation; when seven Sacraments are again taught, and confession with absolution is enjoined, not as an occasional remedy for exceptional doubts and sorrows, but as the ordinary rule of a holy life and needful preparation for holy communion; when prayers for the dead are recommended, and purgatory more than hinted at; when the *cultus* of the Virgin and the invocation of saints are introduced into books of devotion, which are framed on the Romish model, and adapted to and distributed among persons of all ages, ranks, and occupations; when, finally, we are told that, in order to "stabilise the conquests over Protestantism and to re-Catholicise the Church of England" it still remains "to make confession the ordinary custom of the masses, and to teach them to use eucharistic worship, to establish the claim to Catholic ritual in its highest form, to restore the religious life" (meaning the life of the cloister), "to say mass daily, and to practise reservation for the sick"; when this movement is thus developed in its results or explained by its supporters, it is not possible that it could be received by bishops of the Reformed Church of England with anything but disapprobation, warning, and sorrowful rebuke, unless they were unfaithful indeed to their office, their vows, and their Master the Lord Jesus Christ.

Such is the description given by an English prelate of what is going on within his Church, and I venture to call it a moderate, nay, a faint and imperfect description, for I also have watched with great interest for more than thirty years the development of this remarkable phenomenon within the Church of England. And so successful has been this teaching that Archbishop Manning has publicly declared that "the clergy of the Established Church have taken out of the hands of the Catholic clergy the labour of contending for the doctrines of transubstantiation and invocation of saints." (Cheers.) I will not venture to say whether these are the doctrines of the Church of England. If I had been asked that question twenty-five or thirty years ago, I should have answered with considerable emphasis, "No, they are not the doctrines of the Church of England." But the principle of "development" has been at work so actively and wonderfully since then that it is difficult to say what are the doctrines of the Church of England. But this I will venture to say, at least, that they are not the doctrines of a Protestant Church—(cheers)—they are not the doctrines of the Reformation. (Cheers.) But I contend that your bill does not touch these doctrines. If you could put every clergyman in England into a straitwaistcoat of ritual uniformity to-morrow—would that stop such teaching as I have described? At the right hon. gentleman the member for the University of Oxford said with great tenderness and force, "Why legislate against gestures and laye doctrines untouched?" You apply your little dainties to the cutaneous eruptions on the surface while the whole head is sick and the whole heart is faint. There is, no doubt, considerable force in the observation made by the hon. member for Berkshire in the masterly speech which he delivered in an earlier part of the afternoon, when he drew this distinction between ritual and doctrine, that, in the case of ritual the worshipper himself was as it were made a sharer in the objectionable things done. And, he added, the doctrine preached from the pulpit you can receive or reject. Yes, but it is not in the pulpit alone that the doctrines I have described are being taught by the clergy. Why, at this very moment you are doing all you can to throw the whole education of the young in this country, both primary and secondary, into the hands of these very men. (Loud cries of "Hear, hear.") There were two remarkable speeches made during the former evening dedicated to this discussion, that of the right hon. gentleman the member for Greenwich, and that of the hon. and learned gentleman the member for the city of Oxford. There was a great deal in both those speeches in which I concurred. The speech of the right hon. gentleman the member for Greenwich was an eloquent eulogy upon Christian freedom to which my heart responded, amen. (Laughter.) What he advocated was the Congregational theory, and as I am a Congregationalist myself, I naturally rejoiced to have the right hon. gentleman on my side. But I am afraid it will not apply well to an Established Church. For when we look at the position of those ministers for whom he claims this freedom, when we remember that they are state officials, who enjoy enormous national

endowments, each of them put in possession of a freehold for life from which he cannot be displaced, and that they have accepted this position on certain well-understood conditions settled by Parliament, and which Parliament has surely a right to enforce, might it not happen that the freedom of the clergy might prove to be enslavement for the people? (Hear, hear.) On the other hand, the hon. and learned gentleman the member for Oxford had pleaded for uniformity, and surely, with the best reason in the world according to the present constitution of the Church of England, for is not that Church founded, as he said, on a succession of Acts of Uniformity? Are not her clergy bound by the most solemn undertaking to abide by her doctrines and forms, so much so that the Home Secretary went so far as to say, that a clergyman is to preach not according to his own interpretation of the Scriptures, but according to the standards of the Church. Well, this idea of absolute uniformity so strenuously upheld by the hon. and learned gentleman the member for Oxford, sounded very well in theory. It might appear pleasant to the outward eye to have 20,000 men obliged to speak and do the same thing. But at what a cost do you get this uniformity, at what a cost of intellectual servility, of violence done to conscience, of temptations to disingenuous sophistry in putting such strained interpretations upon the articles and offices of the Church, as would, if applied to any other documents, and in any other department of life, be branded as fraudulent and dishonest? This has been going and is going on openly, and I believe it is seriously injuring the national morality of this country. (Hear, hear.) I should like to see my hon. and learned friend subjected to an Act of Uniformity on any matter whatever. (A laugh.) He is himself a universal Non-conformist. I don't say this by way of reproach, for it is perfectly natural that one of his vigorous and independent mind should exercise the right to judge for himself on all questions. But I believe that one of the dangers and difficulties to the Church arises from this attempt to prescribe an enforced uniformity, though I do not see how it can be otherwise so long as you have an Established Church. I believe you are on the wrong tack altogether in trying to regulate the affairs of a great spiritual body by the coarse machinery of the law. There is only one way of escape out of the embarrassments in which you are involved. I pronounce the word with fear and trembling, for I know it is a word which many hon. gentlemen opposite hate, as they say a certain personage hates holy water. (Laughter.) But it is a word to which they must familiarise their ears, for they will have to hear it a good many times in the coming years. The man must be blind beyond all remedy to the signs of the times who cannot see that the conflict between the temporal and spiritual power, is going to be "the irrepressible conflict" of our times—not only in this country but in all countries. I see no way out of it, but one—and now I am going to pronounce the obnoxious word—Disestablishment. (Laughter, and cries of "Hear, hear" and "No, no.") All I desire for the Church of England is that she should enjoy the same privileges that I myself enjoy, that the fetters by which she is bound to the State be cut asunder, so that she may possess that which the humblest Christian community in this land possesses, freedom to order her own affairs, according to her conception, of what will most conduce to her own edification, and is most in harmony with the will of her Divine Master. (Cheers.)

Mr. WALPOLE contended that some legislation was necessary at the present moment, and showed how great an improvement in procedure this bill effected. He sympathised with the suggestion that Parliament should wait until Convocation had settled the rubrics, but, unfortunately, the subject had already been referred to Convocation and nothing had been done. If the bill were not passed Mr. Walpole was of opinion that the controversies in the Church would be more bitter than before, and might end in disestablishment.

Mr. GOSCHEN commenced a speech in support of the bill by a reference to that of Mr. Richard—

That speech might be summed up in two sentences:—"I am in favour of disestablishment. But while Establishment continues, I expect to find in that Establishment loyalty to law." (Hear, hear.) His hon. friend's words ought to be taken to heart by the clergy of the Church of England, that they might know they were carefully watched by the nation at large; and that while the Establishment continued—and, for his part, he hoped it might long continue—(cheers)—there would be found within that Establishment, and in all parts of it, loyalty to the law on which it rested.

Dealing with the objections raised by Mr. Gladstone, he asserted that no difficulty need arise from enforcing the bill all round—congregations need not be afraid of hymns being proscribed, and rather than sanction the practices of Ritualism, the Broad Church clergy would not object to the reading of the Athanasian Creed. It was quite unlikely that the powers of the bill would be used for mere purposes of mischief. What results were likely to follow from the agitation which might arise? Would it be disestablishment, secession, or obedience?

With respect to the first, he believed that the extreme party in the Church of England greatly desired themselves if they thought they could come to the Liberal party and obtain aid for them in cutting the knot by disestablishing the Church. It might be that an influential portion of the Liberal party were in favour of disestablishment, but he did not think that, if the extreme men came forward and said that they would make

everything intolerable in the Church in order to its disestablishment, the Liberal party generally would lend themselves as the sword by means of which the knot was to be cut. (Hear, hear.) There was a large and influential section of society who, at the present moment, were contributing large funds in order to secure disestablishment, and if the views of the English Church Union were the views of the Church generally, these persons might retain their money in their pockets, for the work they desired to see done would be done for them gratis. This was not the alternative to which they could look with hope. As far as secession was concerned, their organs had candidly stated that they did not intend to take any such course. He was glad of this, for the Church of England did not wish to lose any of its members. (Hear, hear.) There was another alternative, which he believed the good sense and loyalty of the clergy would lead them to accept—he meant the alternative of submission to law—(Hear, hear)—and he ventured to think that even in that House those members who did not belong to the Church of England, but who had spoken with a good feeling rising to respect and regard for the Church, would assist in providing that the laws of a Parliamentary Church should be enforced. (Hear, hear.) He had often found himself in opposition to the right hon. gentleman the member for the University of Oxford and the noble Chancellor of the University, both of them members of the present Government, in reference to Church questions. He had also been taunted, and the Liberal party generally in the House had been taunted, by hon. members opposite with being enemies of the Church and anxious to establish a misty religion. Now, however, they found the right hon. gentleman and the noble lord to whom he had just alluded resisting this bill against those who were acting with the two archbishops and almost all the spiritual peers of the realm. What was wished by the supporters of the bill was—as it was eloquently expressed by the right hon. member for Oxford—that the formularies of the Church and the entrance to it should be broad, but that the breadth should be within the law and not in the discretion of individual clergymen. They felt that within the pale of the Church there ought to be a most absolute allegiance and loyalty to the Church itself, and that a Church with rich endowments and large privileges should not expose itself to the taunts of those outside its pale. (Hear, hear.) As an humble member of the Church, he asked his brother Churchmen to have the courage of their convictions and to declare that they are not afraid of the laws under which they lived. As a member of Parliament, he said they were right in asserting in the most emphatic tones their right and their intention to exercise control of the Established Church of the land. (Cheers.)

Mr. RAIKES having criticised various details of the bill,

Mr. DISRAELI began by dealing with the argument that this question could best be dealt with by the Government, from which he dissented altogether, pointing out, among other objections, that it might give the measure a party aspect. This bill, Mr. Disraeli said, was not directed against any of the legitimate parties in the Church; if it had been he would never have given facilities for its discussion. Parties had always existed in the Church, and within her bosom all the three great parties—the High, Broad, and Low Church—could pursue their instincts in complete consistency with the principles of the Reformation. But the bill was intended, in Mr. Disraeli's opinion, to put down Ritualism—(cheers); and if Mr. Gladstone did not know, as he professed not to know, what Ritualism meant, he was in a very isolated position. (Hear, hear.) Everybody else knew thoroughly well what was meant by Ritualism; and the bill was aimed at clergymen who disseminated doctrines which they had solemnly engaged to oppose when they entered the Church, and was intended to put down the Mass in masquerade. The bill, he maintained, was a very mild one, though, having given one opportunity for the second reading, he should have left it to the House to decide as to its further progress but for the resolutions which Mr. Gladstone had introduced. Now, having anxiously considered the subject, he had come to the conclusion that it ought to be settled this year. This statement was received with loud cheering, and Mr. Disraeli went on to justify his conclusion by his apprehension of an autumnal agitation and by the necessity which delay might produce for applying measures of a more stringent character. It was of the utmost importance to the Church and to the country that a remedy should be applied at once to an evil which was universally acknowledged, and with the assistance of the House, therefore, he trusted that the Recorder would be able to carry his bill.

Mr. HUSSEY VIVIAN appealed to Mr. Gladstone to withdraw his resolutions, which, it was plain, would not obtain the support of twenty members on his own side. To press them might defeat the bill, which had in its favour an unanimity of the feeling he had never seen surpassed.

On Mr. Hall's amendment being put by the Speaker, it was, to the manifest and joyful surprise of the vast majority of the House, permitted to be negatived without a division, and, amid loud cheers, the bill was read a second time. The House adjourned at ten minutes to seven.

WITHDRAWAL OF MR. GLADSTONE'S RESOLUTIONS.

On Thursday, Mr. GLADSTONE announced his intention to withdraw the "six resolutions," assigning as his reasons—first, that by reading the bill a second time without a division the House had indicated its desire that it should be considered without reference to the broader issues which his resolutions raised, and also his unwillingness to prejudice the consideration of valuable amendments of which notice had been given by a preliminary controversy.

THE SUPREME COURT OF JUDICATURE.

On the same day Sir GEORGE BOWYER raised a discussion as a prelude to going into committee on the

bill for the amendment of the Supreme Court of Judicature Act of last session. He contended that, as it was admitted that the House of Lords was preferred by Ireland and Scotland as their final court of appeal to any other that had been proposed, and as a satisfactory court of appeal had not yet been established nor proposed for England, it would be expedient, instead of proceeding to create a new court for all the three kingdoms, that the provisions of the Act of last session, which prohibited appeal to the House of Lords, be repealed. Several members having spoken on one side or the other, Sir George Bowyer withdrew his motion.

The House then went into committee on the bill. To Clause 2 Mr. BUTT moved an amendment to the effect that as the code of rules drawn up by a committee of judges for regulating the proceedings under the Act had not yet been promulgated for the information of the profession and the public, it would be desirable to postpone the operation of the Act of 1873 and of the Amendment Act until November 1, 1875. Negatived by 123 to 33, and the clause was agreed to. On Clause 4 Sir H. JAMES moved an amendment providing that the judges of the High Court should be twenty-four instead of twenty-one in number, but the CHAIRMAN pointed out that such a proposition could not be entertained without recommitting the bill, in order to make provision for the additional charge on the Exchequer entailed by any increase of the judicial staff. After some conversation, the ATTORNEY-GENERAL promised that in order to allow the question to be raised the bill should be recommitted. On Clause 9 Mr. BUTT moved an amendment providing that the House of Lords should remain the final court of appeal for Ireland, but this was rejected on a division by 191 to 29 votes. On Clause 12 Mr. M'LAREN moved an amendment providing that one of the judges of the Court of Appeal should be a Scotch judge, but this also was rejected on a division by 125 to 61 votes, and progress was then reported.

Fiji.

In the House of Lords on Friday Lord CARNARVON made an announcement that the Government had arrived at the determination to accept the cession of Fiji, provided it were unconditional, and they proposed to instruct Sir Hercules Robinson, Governor of New South Wales, to proceed at once to the islands and explain the matter formally and fully to the king, the native chiefs, and the white residents. The islands occupied an advantageous position geographically and commercially, and for the suppression of the slave-trade in the South Pacific he believed the cession to the British Crown would be most useful. Lord CANTERBURY pointed out the possibility of some difficulties arising from the acceptance of the offer of annexation in connection with the ownership of the land. If the cession were to take place at all, however, it must be in the form of a Crown colony. He could not admit that the acceptance of the sovereignty was a matter of duty on our part, and protested against it on the ground that the advantages were likely to be counterbalanced by the responsibilities it would entail. Lord BELMORE argued that the course adopted by the Government was the only one open to them to take, and the Duke of MANCHESTER spoke to the same effect. Lord KIMBERLEY did not see how the arrangement was to be absolutely unconditional, while he approved of not accepting the cession encumbered with the conditions in which it was originally offered. Warned by what had occurred in New Zealand and other colonies in relation to the land, he hoped the Government would carefully guard against the recurrence of the like difficulties in Fiji. Lord GRANVILLE having expressed an opinion that Ministers had come to a rather hasty decision, the subject dropped.

PUBLIC WORSHIP REGULATION BILL.

In the Commons on Friday, on the motion that the Speaker leave the Chair, Mr. LOWE moved an instruction, directing the committee to extend the bill to all offences against ecclesiastical law, and to repeal the Church Discipline Act. In support of this proposal, Mr. Lowe enlarged with much force on the cumbrous anomalies of the present procedure, and asked why the new simplified system should apply to offences of ritual only, and not to offences of doctrine and morality. Mr. TALBOT seconded the instruction; and Mr. GURNEY, agreeing entirely with Mr. Lowe's argument, for his only answer pointed to the day of the month—July 17—and reminded Mr. Lowe that the judge to be appointed under this bill would, when vacancies occurred, become Dean of the Arches and Official Principal of York, so that all offences would come before him. Mr. HARDY, premising that the amendment which the Recorder had put on the paper, fixing July next instead of January as the date when the bill would come into operation, would disarm much opposition, asked Mr. Gurney whether he would undertake to bring in a bill next year extending the new procedure to all offences. Mr. GURNEY replied that if no one else attempted it he would propose the extension of the bill to all offences. Mr. BRISCOE and B. HOPE spoke in favour of the instruction. Mr. HORSMAN thought the difficulty had been solved by the pledge given by the Recorder, and Mr. DONSON was of opinion that it depended entirely on the Government to carry this extension if it chose. Mr. DISRAELI remarked that the first effect of this proposed extension would be that a new crop of amendments would make their appearance on the paper. Being anxious that the bill should pass this year, he advised the House not to accept the instruction, as to the policy

of which he pronounced no opinion. Mr. FORSTER doubted the wisdom of setting to work without notice, and at this time of the session, to extend the bill to doctrine; and, after an appeal from Lord J. MANNERS, Mr. Lowe withdrew the instruction.

Mr. B. HOPE withdrew the long resolution of which he had given notice, feeling satisfied that Mr. Gurney's alteration of the date, and his pledge to bring in a bill next year, would give time both to Convocation to revise the rubrics and to Parliament to make the simplification of procedure universal; and Mr. MONK then moved a resolution declaring that should a vacancy occur in the offices of Vicar-General and Official Principal of each of the provincial and diocesan courts they shall be concentrated in the new ecclesiastical judge, and that his salary be paid out of their fees. Mr. GLADSTONE seconded the motion for the purpose of protesting against the proposal of the bill to pay the salary out of the funds available for the augmentation of small livings. The judge, he maintained, had very little to do, and an ample salary might be provided for him by consolidating various ecclesiastical offices, such as Dean of the Arches, Master of the Faculties, &c. Mr. Gregory, Mr. Mowbray, Mr. Walpole, Mr. R. Gurney and others spoke; but ultimately it was agreed to postpone the point until committee, and the resolution was withdrawn.

The House then went into committee, and the first amendment made was in Clause 2, the date when the bill shall come into operation being altered from January to July, 1875, and the next clause was amended by striking the Channel Islands out of the bill. In Clause 6, the Interpretation Clause, the exemption of cathedral and collegiate churches was struck out.

Mr. DILLWYN next moved the omission of that part of the clause which provided that no one should be included in the definition of a "parishioner" unless he had subscribed a solemn declaration that he was a member of the Church of England as by law established. He protested against this attempt to widen the line of demarcation between Churchmen and Dissenters. The committee divided:—

For Mr. Dillwyn's amendment	86
Against	269
Majority against	—183

Another amendment by Mr. W. EGERTON, requiring that the parishioner shall have been a resident for three years in place of one year, was negatived; but, on the motion of the same gentleman, the provision that the owner of land, though not a resident in the parish, shall be deemed a parishioner, was omitted.

Sir H. JOHNSTONE protested against the creation of a test which would be resented as a bitter insult by the Wesleyan body in his part of the country, who were sincerely attached to the Church of England, and he hoped that that clause would be reconsidered on the report. Lord J. MANNERS thought that objection ought to be raised when they came to the schedule and not on that clause. Mr. GOLDNEY remarked that the legal rights of Wesleyans and other Dissenters were not proposed to be taken away. Mr. DODSON said of course the idea of those who opposed extension was that if a man were not a member of the Church he could not find fault with the manner in which the services were conducted. (Cheers.) Many persons attended both church and chapel, and such persons would not like to declare themselves members of the Church of England. Mr. B. HOPE rose to order. The hon. member was returning to a question which had been decided. The CHAIRMAN said that the question now being that the clause stand part of the bill, the hon. member was in order. (Hear, hear.) Mr. DODSON said of course it would be perfectly easy to get three discontented parishioners for a pint of beer apiece to profess themselves members of the Church of England. (Laughter.) The proposed restriction was absurd. A churchwarden might be a Dissenter or a Jew. Lord GALWAY said it was very rarely that Wesleyans attended a Ritualistic church, and therefore such persons were not likely to be aggrieved parishioners. Mr. WAIT observed that after such an overwhelming expression of opinion that question ought not to have been revived. Mr. M. LLOYD regretted to see the attempt to make the Established Church the Church of a sect instead of a nation. Colonel LEIGH was quite sure the Wesleyans were not desirous to be put into the position which was now placed before them. If a clergyman could not find three members of his own congregation to proceed against him he would be in little danger of the pains and penalties of the bill. Clause 6 was then added to the bill.

Clause 7, relating to the appointment of a judge, occupied the rest of the sitting, and was not concluded at the time of adjournment. Many suggestions were offered as to the class of persons from whom the judge should be selected, and how he should be paid; but the only alterations made in the clause (with the consent of the Recorder) were the omission of the paragraph charging his salary on the common fund of the Ecclesiastical Commissioners, and also of the provision that he shall be an *ex officio* member of that commission.

The committee was resumed at the evening sitting, the motions on Supply having been withdrawn.

Mr. DILLWYN moved to strike out the proviso that the judge of the new court should be a member of the Church of England and shall sign the declaration to that effect given in the schedule,

Such a proviso only cast a slur on the judge. He had no doubt that any judge who might be appointed, whether Churchmen, Dissenter, or Roman Catholic, would be impartial. A Churchman might, indeed, sympathise with one of the parties in the Church, and it could with some reason be argued that greater impartiality might be looked for in a Dissenter or Roman Catholic. Mr. BERNESFORD HOPKES begged the hon. member for Swansea to recollect that the individual to be appointed judge must be the Dean of Arches and Master of Faculties—the *alter ego* of the archbishop. He was to represent the Church of England in all her judicial functions as the substitute, deputy, and assessor of the two primates. Mr. GOSCHEN thought, as it was absolutely certain the two archbishops would appoint a member of the Church of England to this office, it would be better not to cumber the bill with a proviso to that effect, unless it were absolutely necessary. He was opposed to introducing new tests in judicial appointments at this time of day. Mr. CROSS hoped the hon. member for Swansea would not press his amendment. The question was already practically decided, as the judge must be the Master of the Faculties and hold certain other offices which undoubtedly would be held only by a member of the Church of England. Besides, he felt they ought to conciliate the clergy in a matter of this kind. (Hear, hear.) It was only right that the individual who was to be considered the judge of their conduct should be a member of the Church of England; and if that was the opinion of the committee, they should have the courage to say so. (Hear, hear.) Mr. RUSSELL GURNEY observed that the Dean of Arches and Master of the Faculties would be obliged to sign a declaration that he is a member of the Church of England. Mr. WALTER said that the right i.e. gentleman seemed to forget that there was a great distinction between the judge who was to be appointed and the Privy Council or the Court of Appeal. This judge would take the place of some ecclesiastical judge. He was to be paid out of the revenues of the Church, and would possess a distinctly ecclesiastical character as a judge. But the Court of Appeal was in no sense an ecclesiastical tribunal. It was the highest court in the land; the judges were paid out of the national revenue, and their position was not at all similar to that of the judge whose quality and condition they were now discussing. He regretted for one that it was necessary to insert words of this nature in the clause; he lamented it as a disagreeable necessity; but when it was proposed to strike them out, he felt how necessary it was to retain them. (Hear, hear.) It would be obviously impossible for anyone not a member of the Church of England to be appointed by the archbishop as an ecclesiastical judge, to be paid out of the revenues of the Church. He could see no reasonable objection to the words being retained. (Hear, hear.) Mr. HUBBARD said as this judge would be the only ecclesiastical judge left, and he was to deal only with the affairs of the Church of England, it was asking for more than liberty for Dissenters to strike out the words; it was simply doing violence to the feelings of the clergy. Mr. DILLWYN said the question was not settled what was a member of the Church of England. There was more difference between Churchmen than between them and Dissenters. He believed the bill to be a bad bill, and wished to make it as little objectionable as possible. The committee divided, and the numbers were,—

For the amendment	32
Against it	114
Majority	—82

The amendment was therefore negatived.

On the question that the clause, as amended, stand part of the bill, Sir W. HARCOURT said he had always entertained a strong opinion on the nomination of this judge by any other authority than the supreme authority in this country, the head of the Church, that was the Crown. He would now ask the Recorder to consider the question before the report; and he would put an amendment on the paper providing that the nomination of this judge should be in the Crown. Most of them had in various capacities solemnly declared their adherence to the principle that the sovereign of these realms was in all causes, ecclesiastical as well as civil, in these her dominions supreme. (Hear, hear.) He thought that it would be most mischievous and dangerous to encourage the idea that there was any difference between causes ecclesiastical and civil as regarded their mode of treatment. The proposal would avoid the scandal which would ensue if the appointment were left in abeyance owing to the two archbishops not being able to agree upon an appointment. He therefore gave notice that on the bringing up of the report he should move an amendment to that effect. (Cheers.) Mr. HARDY altogether protested against his hon. and learned friend using a term in respect to Her Majesty which had been refused by Queen Elizabeth and had never been employed since her time except by Queen Anne. Her Majesty was not the head of the Church. (Cheers.)

Sir W. HARCOURT replied that if his right hon. friend preferred that Her Majesty should be called the supreme governor of the Church, though he thought the distinction rather a feminine one, he would readily correct the phrase which he had employed. (Cheers.)

Mr. HOBBSMAN differed entirely from the hon. and learned gentleman who had just spoken. If this

appointment devolved upon the Crown, everybody knew that it would be made by the Prime Minister, and would therefore be a political appointment. (Cheers.) The appointment might devolve upon a Ritualistic Prime Minister, upon a Prime Minister who threw discredit upon the Reformation, upon one who by placing Resolutions on the table—(cries of "Oh, oh!") Gentlemen who called "Oh, oh!" only showed that they immediately recognised the probability of what he was suggesting. (Cheers.) Supposing they were to have a Prime Minister who endeavoured to obtain absolute impunity for the most ingenious, for the most vicious, for the most unscrupulous of those who went further than any others in their attempt to undermine the religion of the country? (Cheers.) It was not till the time of Lord Aberdeen that letters of business were again issued to Convocation, and it was owing to this action on the part of a Prime Minister that Convocation once more became a difficulty in the way of Parliament. (Cheers.) They had already felt very strongly the mischievous effects of this revival, and they had just escaped the danger arising from the fact that a member of the Liberal party had proposed resolutions which amounted in effect to a complete revolution. (Hear, hear.)

Clause 8, which prescribes by whom the representation to the bishop is to be made, was discussed at some length. A proposal to add the patron to the list was negatived, but the rural dean, who appears in the bill as one of the persons who may set the bishop in motion, was struck out with general assent. The number of parishioners required to join in a representation was very carefully considered; but in the end the number was retained at three, as proposed by the bill. The case of cathedrals and collegiate churches was provided for by an amendment carried by Mr. WAIT by 238 to 57 to the effect that any three of the inhabitants of the diocese who are members of the Church of England may make a representation to the bishop; and in the same clause "the neglect to use any prescribed ornament or vesture" was added to the list of offences of which complaint may be made. This was proposed by Mr. HUBBARD, and carried on a division by 150 to 125.

At this point a motion was made to report progress, which was negatived by 198 to 56; and after this Mr. COWPER-TEMPLE moved an addition to the clause, declaring that the bishop, on receiving the representation, shall take means to ascertain whether the particular practice complained of is in accordance with the established custom of the parish or in consonance with the wishes of the resident members of the Church and the persons attending the services. Mr. HUBBARD opposed the amendment, maintaining that it would entirely change the character of the measure, and another motion was then made to report progress, which, after a protracted opposition, was, as usual, ultimately agreed to, and the committee was adjourned until Tuesday, Mr. DISRAELI intimating that if it were not finished on that day he should propose to take it again on Wednesday.

PRINCE LEOPOLD:

In the House of Commons on Monday, Mr. DISRAELI brought down a message from the Queen inviting the House of Commons to make provision for the establishment of her fourth son, Prince Leopold George Duncan Albert, on his coming of age. He gave notice that he would move that the message be taken into consideration to-morrow (Thursday). A similar message was communicated to the Lords.

ENDOWED SCHOOLS ACT AMENDMENT BILL.

Mr. FAWCETT moved a resolution declaring it to be inexpedient to sanction a measure which would allow one religious body to control schools which were thrown open to the whole nation by the policy of the late Parliament. In support of it Mr. Fawcett enlarged at some length on Mr. Gladstone's arguments against the bill, and especially on the anomalies and injustice of appropriating to the Church all endowments before the Toleration Act, and inveighed in forcible language against the retrograde and sectarian policy on which the Conservative party in the intoxication of its success had entered:—

Did the House wish to remind every Nonconformist in the country that prior to the year 1779 his forefathers, if they were of the same faith as himself, could not found a school? Did it wish to tell every Nonconformist that, even if a school were founded in his native town, he could not be appointed a manager, and his children could not enjoy the advantage of education in it, as though he was an outlaw and they were outcasts? Had the great Conservative party become so intoxicated by success that they were going to revive a fierce sectarian war in almost every town and village in the country, to recall the memory of past injustice, and to bestow on the Nonconformists an unmerited and unprecedented insult? Was it likely the Nonconformists would submit to this? Why, the Government might as well expect to revive the Star Chamber, to re-impose ship-money, or to restore any other emblem of effete wrong. ("Hear, hear," and murmurs.) He would give one example of the manner in which the bill would work. There was no place in the kingdom where there existed more zeal for education or where education was supported with more public spirit than it was in Birmingham. A scheme had been proposed which would give to the Town Council of Birmingham direct representation on the management of the school, so that Catholics, Nonconformists, and men of different religions might, if their fellow-townsmen so desired, be elected. Under the scheme, education of a high kind would have been provided for 2,250 boys and girls, and

so vast were the endowments, that one-third of the whole number of pupils would have been exhibitioners. If the present bill were passed, however, not a single Nonconformist or Catholic would be eligible as a manager. In fact the bill would actually make things worse than they were at present, for these were nothing in the deed of the school to prevent a Nonconformist from being elected a manager. Again, it was intended to provide that the head master must be in holy orders, and that the assistant-masters must be Churchmen. The first restriction was bad from every point of view, and it was especially bad and undesirable in the case of a day school. (Hear, hear.) At the University of Cambridge the most distinguished students showed each year a growing disinclination to enter into holy orders. What would be the effect of preventing Nonconformists and Catholics from becoming managers of the school in a place like Birmingham? He was accustomed when he paid a visit to that town, which possessed a great public school, to stay with a gentleman who was known throughout the neighbourhood for his great benevolence and public spirit. Beginning life as a poor artisan, he had amassed a large fortune in commerce, and now devoted himself entirely to the promotion of the public institutions of the town. Such a man could not become a governor because he was a Nonconformist. (Hear.) A man who might be a gambler, a ruined man, if he were a Churchman, might be elected; but because a man was a Nonconformist he was treated as if he had done some disgraceful act which would justly deprive him of the rights of citizenship. Hon. gentlemen opposite said that they were going to do this in the interests of the Church, that they were going to carry on a war of reprisals, that when they were weak the Church was attacked, now that they were strong the Church must be vindicated. By whom had the Church been attacked? Not by the Liberal party in that House—"Oh!"—because many of that party were sincere friends of the Church, and time would show much wiser friends than hon. gentlemen opposite. (Hear, hear.) The Church was never attacked by more than a minority of the Liberal party in the House, and by an active party out of doors. But if they passed this bill the Church would be attacked by a firm, a united, and a compact party, who would say the responsibility was not theirs, if the maintenance of the Church was to be associated with the perpetuation of social and civil disabilities. (Hear, hear.) If endowed schools were to be treated as sectarian institutions, every argument advanced in that object would show that colleges and universities must be restored to their denominational uses. (Hear, hear.) Last year a great denominational institution was converted into one absolutely undenominational. There was not a school which would be affected by this bill so purely denominational in its history and traditions as were Trinity College and the University of Dublin. If ever institutions were founded for denominational purposes, it was those as a bulwark against Catholicity. And yet what was done with them last year! Every vestige of a religious test, every semblance of religious disability, was swept away. How was that effected? By a predominant Liberal majority trampling on the cherished principles of the Conservatives! No. It was done not only with the connivance of the Conservatives, but with their active support. (Cheers.) The names of two distinguished members of the Conservative party were on the back of the bill, and the measure was not voted against by a single Conservative; on the contrary, it was supported by every Conservative in the House. (Hear, hear.) It was no reply to that argument to say, "Oh, but Ireland had not a State Church." But she had a Protestant religion, and if last session hon. and right hon. gentlemen opposite allowed endowments left by Elizabeth for special use of Protestants to be used by Catholics, how could they justify what they were doing now when they said that endowments left by Elizabeth should not be enjoyed by all Protestants, but only by those who belonged to the Anglican Church! (Hear, hear.) He had met men during the last few days who had been as strong in their support of the Establishment as hon. gentlemen opposite, and who declared that if the Church was to assert claims which would be fatal to the cause of education, there was no other alternative for them but to go in for disestablishment. (Cheers and counter cheers.) Hon. gentlemen might make light of that, but they would not be sitting now on the benches opposite if it were not for the support obtained from the Wesleyans, who would be deeply offended if this bill should pass. The measure would be the stirring up of discord and strife throughout the country. The Vice-President of the Council did not for a moment pretend that the bill had been introduced to improve the education of the people. It had been introduced, according to the noble lord, because the commission was dead, because he and his party must carry on a war of reprisals and turn the guns of one party against the other. But two could play at that game, and the noble lord might be well assured that the Liberal party throughout the country would not tamely submit to hear this language talked. (Hear, hear.)

Mr. Fawcett then entered into an elaborate defence of the Endowed Schools Commissioners, showing that in all the causes of their unpopularity—which he divided into five—they had only acted as the Act compelled them to act. The bill was unwise and unprecedented—it would stir up strife and discord all over the country; it was the creation of headstrong wilfulness, and he was convinced that Mr. Disraeli's moderation, spirit of conciliation, and knowledge of public opinion had no share in it.

Lord G. CAVENTISH seconded the amendment, holding that the bill was an unjustifiable and unwise undoing of the policy of the previous Government, and censuring the summary dismissal of the commissioners. One of the unfortunate effects of this measure would be the large number of gentlemen who took an active interest in education, and who would be disqualified from acting as trustees. It would also throw great obloquy on the Church. The measure was unwise and impolitic; it was also most unjust. He heartily wished that the Government would yet retrace their steps in this matter. (Hear, hear.) If he took a more party or interested view on the subject of education, he should say to the Government, By all means go

on with this measure; for nothing would be more calculated to unite the Liberal party and to bring back Nonconformists to their ranks. (Hear, hear.)

Lord SANDON regretted that in the previous debate he had not dwelt at greater length on the good work done by the commissioners, though he felt obliged to censure their general conduct of affairs. This bill, he asserted again, was simply an extension of the bill of last year, and of the principle involved in the original Act, that where the terms of the founder's bequest required it, the trustees must be selected from one denomination. For himself, and for the Government, he warmly disclaimed any intention of excluding Nonconformists from the governing bodies of the endowed schools. On the contrary, he admitted that their presence there would be of the utmost educational value. But to give legal force to what was always intended to be carried out in the administration of the Act, the Government would insert words at the end of one of the clauses providing that, unless there was an express declaration to that effect in the founder's will, the commissioners shall not be compelled to appoint the governing body from any one particular church or sect.

Mr. W. E. FORSTER, after having listened attentively to the noble lord, could not see how his so-called comprehensive concession would make any alteration whatever. (Cheers.) He understood that the noble lord proposed to insert a clause by which the commissioners should not be able in certain cases to require that all the governors should be members of one particular church. He (Mr. Forster) never supposed that the original bill meant that they should be so. (Hear.) He believed the intention of the original bill was this—that whereas the state of these schools was such that no Dissenters could be members of the governing body, and such a state of things was deemed to be unjust to Dissenters, it was proposed that Dissenters might be made members of the governing body. His noble friend said that as to a very large number of schools no Dissenters existed in their district and the management of those schools would go on as before without the interference of Dissenters. Now, the clause in question was one of the most important in the bill, and the noble lord had not given notice of the amendment by which he proposed to alter it. (Cheers.) As far as he could understand the amending words mentioned by the noble lord, they really meant nothing. But if they were to be taken to mean anything, they meant a great deal. It was impossible for the House to judge of the effect of those words unless they were put before them. One of the objects of the late Government in passing the Endowed Schools Bill was that those schools which were denominational should continue to be denominational, and that bill provided that children who according to the wills of the original founders were taught certain formularies should continue after the passing of that bill to be taught those formularies. The alteration effected by the Act of last year was simply this—that schools in which certain formularies were not ordered to be taught should not be deemed to be denominational schools. Experience had shown that the words used in the Act of last year as to the teaching of children in doctrines and formularies were not the wisest that could have been used. But was it wise to break the compromise that was entered into last year, and to go a little further than that compromise? It was obvious that the enormous majority of the schools had come under the operation of the Act. But the effect of the noble lord's amendment would be to put and to keep those schools under exclusive Church control. He was sure that that was not the intention with which the Act of 1869 was passed. One of the objects of the Act was that the schools in a certain district should be amalgamated, but if they were put under exclusive Church management it would be utterly impossible to amalgamate them. (Hear.) The noble lord said he met that difficulty; but the noble lord could not meet that difficulty unless he would make it incumbent on the governors not to proceed on their old principle of excluding Dissenters.

Mr. NEWDEGATE thought the Government had done right in getting rid of the commission, and disapproved the concession the Government had made.

Mr. DIXON maintained that even with Lord Sardon's proviso there was no guarantee for the election of Nonconformists on the governing bodies; and the inconveniences and mischiefs of this state of things he illustrated by the case of the Birmingham School, one of the most important of all those educational endowments for which schemes had not yet been framed. It was typical of a great number of foundations which were exactly in the same position, and it was purely on educational grounds that he objected to the operation of Clause 4 on that school. What probability was there, he should like to know, that the existing governing body would elect Nonconformists to be members of it in anything like a fair proportion to their influence and numbers in the locality? Lord Salisbury distinctly told the other House of Parliament that the grounds on which he proposed the rejection of the late scheme for the school was because under it it would not be kept as a Church of England school. Now, if such were the views of the governing body, what hope was there that they would carry out the views of the Vice-President of the Council and elect Nonconformists? A hundred years ago there was a majority of Nonconformists on the governing body, but, somehow or other, they allowed that advantage to slip from them, and every vacancy was filled by members of the Church of England. How, then,

he would repeat, was it likely that the expectations of the Vice-President of the Council would be realised? In Birmingham the effect of this bill would be to exclude one-half of the population from the possibility of becoming members of the governing bodies, or of becoming teachers. The sons of Nonconformists, after gaining high honours at the University, would be forbidden to aspire to the valuable appointments connected with King Edward's School.

Mr. GOLDNEY argued that this bill was necessary to explain what was meant by the original Act, which had been interpreted by the commissioners in a manner quite contrary to the tenor of Mr. Forster's speech in explaining that Act.

Mr. JAMES said that if this measure were one of retaliation the day might not be far distant when its promoters would be repaid with compound interest; they might gain a momentary victory, but it would be fatal to the end. The Government had better withdraw the measure than force the burning question it would provoke.

After a few words from Mr. Alderman COTTON,

Mr. LEATHAM said the Vice-President of the Council had quoted the evidence of the commissioners to show that they were in favour of the proposed change, but he found that the suggestion made by Mr. Roby was that Section 19 should be omitted from the Act, while Lord Lyttelton, who was a patron of the Church Defence Association, said he believed the time would come when it would be held to be one of the strangest superstitions ever entertained that a dying man should have the power of directing for all future ages what should be done with his property. Lord Lyttelton, moreover, supported his views by reference to the opinions of Lord Hatherley, who thought it most unreasonable that a man should have the power of disposing of a large mass of property according to his own crude notions of what was best. Lord Lyttelton added that he would repeal, not Clause 19, but Clause 17. He had, moreover, the authority of Canon Robinson for saying that he was satisfied with the alterations which had been introduced by his right hon. friend the member for Bradford last year. The whole weight, indeed, of the evidence which had been taken before the committee was opposed to the proposed change. For his own part he was surprised at the audacity of the proposal, but he did not think there was any ground for serious alarm. It was certain that the measure must be ephemeral, unless, indeed, it could be deemed possible that the whole current of national feeling was about to roll back toward the source which it left fifty years ago. It was impossible that such a bill could survive the administration which had produced it, and on whose reputation he thought it reflected but little lustre. (Hear, hear.) The Liberal party could, in his opinion, afford to sit composedly under the *Va victis* which had been flung against it by the noble lord the Vice-President of the Council the other day. In one point of view, indeed, the party was under an obligation to the noble lord; for owing to him it had become re-united—(Hear, hear.)—a result of which he was beginning to despair. Everybody knew the distress to which those who sat on his side of the House had been reduced by the abundance of their leaders and the paucity of their principles. ("Hear, hear," and a laugh.) But the noble lord, in the benevolence of his heart, had come to the rescue, and had most handsomely furnished them with a policy for which they could all vote with a united front, and in support of which even a regiment of commanding officers might consent to forget for a time the urgency of their individual claims to pre-eminence. (Hear, hear.) After the speech which had been made in convivial confidence the other day by the Prime Minister, before the Merchant Taylors' Company, with reference to religious equality, he could only express a hope that the right hon. gentlemen did not at the time happen to have the present bill in his pocket. And if the noble lord who introduced it were in his place he would ask him how he meant to get over the controversy he would have created in the public mind as to schools which had been reformed under the Act of 1869, and to the benefits conferred by which every Englishman was welcome, and schools having the same origin which were to be reformed under the narrow conditions which were now proposed? Broad and narrow side by side, those two classes of schools would continue to challenge public opinion, the one class a monument of Liberal statesmanship, the other a memorial of the caprice and bigotry of those who would intercept on its way to the nation the imperial bounty of Parliament. (Hear, hear.)

Mr. HEYGATE traced the unpopularity of the commissioners to the fact that nobody foresaw when the Act was passed what effect might be given to it.

Mr. SHAW LEFEVRE accused the Government of treating the Endowed School Commissioners very shabbily, and of an intention to appoint new commissioners who would be their mere creatures to reverse the policy of 1869. The object of that bill was to hand back to the Church of England exclusively endowed schools which the Act of 1869 treated as foundations that ought legitimately to be thrown open to the nation. The hon. member proceeded to refer to a number of endowed schools founded in Roman Catholic times—among others, to those of Walsall and Ripon—contending that it would be monstrously unjust to treat that class of schools now as being purely Church of England foundations. He was particularly anxious to be informed by the Government whether it was intended

that the operation of the bill should be retrospective, and whether schemes which had been already acted upon were to be so altered that schools now open to the whole nation were to become sectarian. If this was to be the case, grave injustice would be done; if it was not, what justification could there possibly be for secularising existing schools which had been open to all religious denominations, but which had not yet been dealt with by the commissioners? (Hear, hear.) The hon. member mentioned as schools of the class to which he had just referred those of Stockport, Manchester, Birmingham, and Rochdale. In the case of the Birmingham school the election of the governing body had been co-optative, and though there was no compulsion, Churchmen alone had been elected to the governing body. He should, therefore, like to know whether the noble lord intended to bring this school within the scope of the compromise he had that evening shadowed forth, and to instruct the Charity Commissioners to appoint a certain number of Nonconformists on the governing body. If it was not intended to do this the compromise was worth nothing.

Mr. FORSYTH charged the Opposition with attempting to make political capital out of this bill, and characterised Mr. Fawcett's speech as a monstrous exaggeration. It could not be denied that the commission had made itself unpopular throughout the country, and could no longer be employed in this work; and with regard to the other part of the bill, it only carried further the Act of last year, which was itself an extension of the Act of 1869.

Mr. MUNDELLA said that Lord Sandon had that evening uttered some kindly words on the subject under discussion, and he believed that if his own better nature were allowed to prevail the noble lord would induce his colleagues to greatly modify their bill. When, however, he remembered the evident exultation with which the noble lord had disposed of the commissioners, he could not help thinking of words familiar to them all:—

He was the mildest-mannered man
That ever scuttled ship or cut a throat.

(Laughter.) Seriously, he believed that the policy enunciated by the noble lord would, if persisted in, raise a cry which would be ruinous to his party. His hon. friend opposite spoke a great deal of the will of the pious founder, but did they remember that many foundations which were now well endowed had been intended for the poor of the country and were now appropriated by the rich, while those which were comparatively poor were left to the poor? The Bluecoat School was founded for City Arabs, but how many of that class were to be found within its walls? He would give an illustration. The Grammar School of the Town of Nottingham was in 1864 brought before the Charity Commissioners and the Court of Chancery. There were then 60 scholars. The school was reformed through the determined perseverance of one man. The scheme was some years in hand; but it was so enlarged that handsome buildings were erected—the finest in the locality. Now the scholars numbered 300, and the school was one of the noblest institutions in the county. Who brought all that about? A Nonconformist. Large subscriptions had since been raised for scholarships, and the first name on the list was that of the member for Bristol for 1,500*l.* (Hear, hear.) The Nonconformist body had subscribed more than half the sum required for scholarships, and yet under this bill those very men would be excluded from the governing body of the schools for which they had done so much. Was that just?

Mr. MELLY appealed to the Chancellor of the Exchequer, who intended, he believed, to follow in the debate, to tell the House the exact wishes of the Government in regard to the exclusion or non-exclusion of the entire Nonconformist body from the governing bodies of these 540 schools.

The CHANCELLOR of the EXCHEQUER explained the part which he and Lord Derby had taken in Lord Clarendon's Schools Inquiry Commission, pointing out that if the recommendations of that commission, which was in favour of using the Charity Commissioners assisted by local machinery, had been followed, this difficulty would have been avoided. The Charity Commissioners were ready to undertake this duty, which they thought they could perform satisfactorily, and in thus transferring it to them he denied that any slur was cast on the Endowed Schools Commission. Examining the various alternatives which lay before the Government, he showed that the arrangement now suggested was the wisest, and he explained that the object of Lord Sandon's amendments, though it would make no difference in the operation of the bill, would make it plainer that its intention was not to exclude Nonconformists from the governing bodies, but to provide that religious instruction should be given in these schools in accordance with the intentions of the founder. The Government would have the greatest repugnance to excluding the great body of the Nonconformists, and the precise words by which this could be done was a matter which could best be settled in committee.

Mr. LOWE, after adding a few words to the general chorus of censure addressed to Lord Sandon from that side of the House, went on to argue against the proposal to transfer the control of the endowed schools to the Charity Commissioners, who after a few years of honest discharge of duty would be broken down by the weight of unpopularity it would bring on them. He showed next how the new point of departure for deciding on the denominational character of a school would add

some 400 or 500 schools to the Church of England, and warned the Conservative party that it was preparing for itself future misfortune by giving its opponents a new grievance to remedy. But his chief objection to the bill was that it reversed the well-settled rule of party warfare, that a measure once passed should have a fair trial before any attempt was made to reverse it. This was the old policy of *ex victis*, and though he hoped the Liberals would not retaliate when their turn came, he was afraid they would:—

"Offences will come, but woe to them through whom they come." Those who commenced this system of undoing that which had been done in the past were preparing the way for a state of things in which successive Governments would be occupied in the sterile labour of undoing each other's work, and the effect would be to degrade Parliament to the level of continental assemblies in which men regarded each other as remorseless enemies and condescended to personal violence. ("Oh!") He urged hon. members while there was yet time to think better of it. They had wisely passed measures which their predecessors had prepared for them, and the rest of the session they had spent in paying off electioneering debts. With the whole sense of the country against them, they had altered the Licensing Act to pay their debt to the publicans, and now, by tampering with endowed schools, they proposed to pay their debt to the clergy. He hoped they would think better of it, and see whether they could not occupy the time of Parliament in gradually advancing to improvement, instead of perpetually oscillating between two parties, each undoing the work of the other. (Cheers.)

Sir C. FORSTER moved the adjournment of the debate. Mr. SULLIVAN, in seconding it, inquired whether the Government had a tender and pious regard for the will of a founder of a school who was a Roman Catholic? No less than seventy-two of the endowed schools belonged to the Catholics.

Mr. DISRAELI: I think the debate has been sufficiently exhaustive. (No, no.) With regard to the question asked by the hon. member opposite I should say it is one which we could discuss much better in committee—(laughter, and "Oh, oh")—whether the intention of a Roman Catholic founder would be respected since the Reformation.

Mr. SULLIVAN: No, before.

Mr. DISRAELI: Well, that would involve us in a question which is not unfamiliar to the House—viz., the continuity of the English Church, and that is not a matter which should be discussed on a motion for adjournment, but, as to the general principle, whether the will of a Roman Catholic founder should be respected, there can be no doubt about it.

Mr. W. E. FORSTER said there was more argument for adjournment than for going on, especially after the reply of the Prime Minister. It seemed there was an uncertainty on the part of the Roman Catholics as to what course they should take, and on that a question had been put to the Government, to which no very definite reply had been given.

The House then divided, and the numbers were—

For the adjournment of the debate	187
Against	266
Majority against	79

Mr. MACDONALD moved the adjournment of the House, which was negatived, and Mr. DISRAELI moved the adjournment of the debate to the next day. This interval was objected to by Mr. FORSTER, Mr. FAWCETT, and others, on the ground that it was necessary to study Lord Sandon's amendment; and in the course of the conversation, the CHANCELLOR of the EXCHEQUER read the communication from the Charity Commissioners stating their belief that mischief and inconvenience had arisen from the Endowed Schools Commission being separated from the Charity Commission, and that consequent delay and expense were incurred. The union of the two offices would, in the opinion of the Charity Commissioners, be advantageous to the public interests. Mr. GLADSTONE gave notice that he would move for the production of the letter.

The House adjourned at twenty minutes past two.

MISCELLANEOUS.

The Lords have rejected by fifty-six to forty-six votes the second reading of a bill which had come up from the Commons for assimilating municipal privileges in Ireland to those of England by authorising the corporations of a limited number of boroughs to appoint sheriffs for counties of towns and clerks of the peace and make honorary freemen.

On Friday Lord HUNTLY moved the second reading of the bill for assessing agricultural improvements made by tenants with the approval of the Inclosure Commissioners, which the Duke of Richmond described as an exaggerated Irish Land Act, and the rejection of which was subsequently proposed and carried by Lord AILMIE.

Mr. Forsyth has withdrawn his bill for removing the political disabilities of women, and Sir H. James the Parliamentary Elections (Returning Officers) Bill. The Sanitary Laws Amendment Bill has been read a third time and passed.

On Friday the royal assent was given by commission to the Statute Law Revision Bill and many other bills.

Messrs. Cassell, Petter, and Galpin have in contemplation to issue shortly a work dealing with the history of the Reformed Churches.

The *Daily News* says that Earl Russell is about to publish a volume, entitled, "Recollections and Suggestions of Public Life, 1813-1873."

UNIVERSITY OF LONDON.

CLASSIFIED MATRICULATION LIST, JUNE, 1874.

The following is a classified list of candidates who passed the late examination for matriculation:—

HONOURS DIVISION.—(1) Pinsent, Hume Chancellor, Amersham Hall School; (2) Olley, Henry Robert, The College, Great Yarmouth; (3) Wood, Charles Frederick William, Totteridge Park School and University College; (4) Sutcliffe, David, Owens College; (5) Fison, George Henry, Amersham Hall School; (6) Le Tall, Benjamin Bower, Friends' School, York, and Flounders College; (7) Smithson, James, Mr. Thompson's School, and Grove House; *Marston, Willie, Mill-hill School; *Gissing, George Robert, Lindow Grove School and Owens College; *Scannell, Thomas Bartholomew, St. Edmund's College, Ware; *Synnott, Nicholas, Stonyhurst College; *Hughes, George Burgess, Wesleyan College, Taunton; Hudson, William Clark, Liverpool College; *Chope, Richard Henry, New Kingswood School and Wesley College; *Thurston, Herbert Henry Charles, Stonyhurst College; *Harvey, Alfred, Clevedon College and Mr. Durham's School, and *Scott, Robert Pickett, Middle-class School, City Road; *Johnson, Arthur Newton, King Edward's School, Birmingham; *Harding, Arthur Vyvyan, New Kingswood School and Clevedon College; *Gunston, William Hewison, Dane Hill House and St. Olave's Grammar School; *Blyth, Ernest Egbert, Amersham Hall School; *Taylor, David Churton, Epsom College; Morant, Joseph Sydney, Lancashire Independent and Owens College; *Taylor, William, St. Cuthbert's College, Ushaw; *Foster, William, Woodhouse Grove School and Wesley College; Inwood, Thomas William, St. Edmund's College, Ware; Hill, Samuel Charles, Mission School, Blackheath, and University College School; Slater, Thomas, Stonyhurst College; Hayle, Thomas Hahemann, Owens College; Randall, Edward Collard, Amersham Hall School; Hobson, Thomas F., King's College School; Parsons, John, private study; Percival, Harrington Hugh Melville, Presidency College, Calcutta, and University College; Chambers, Alfred Edward, Bolton High School and Owens College; Higge, Thomas Kilpin, Lancashire Independent and Owens College; Gaskin, John Henry, New Kingswood School and Wesleyan College, Taunton; Brown, George, Owens College and private study; Foster, Robert, Woodhouse Grammar School and Headingley College; Walmaley, Alfred, St. Cuthbert's College, Ushaw; Baylis, Frederick, Epsom College; Bredin, Richard, Liverpool College; Coy, Joseph Prendergast, New College, Eastbourne; Digby, Everard, Stonyhurst College; Hudson, Robert William, Tettenham College, Wolverhampton; McCartney, Duncan, Girvan Parish School, and Mason, Henry, Denmark Hill Grammar School and University College; Oldroyd, John Hirst, Queen's College, Liverpool, and private study; Bramley, John, New Kingswood School and Wesleyan College, Taunton, and Carless, Thomas James, private study; Stewart, John Huston, private study; Black, John George, Manchester Grammar School and Owens College; Burns, James, Owens College, and Freeman, George Augustus, private study; Horsfall, Frederick William, Owen's College; Coppinger, Arthur Joseph, St. Cuthbert's College, Ushaw; Hickman, Francis, Cheltenham College and private tuition; Badock, Henry Walter, Competitive College, Bath, and private study; Mead, Albert John, private study and tuition; Tarpey, William Bernard, St. Gregory's College, Downside; James, Edward Fowler, Tettenham College, Wolverhampton; Gilkes, Oswald Henry, Oliver's Mount School, Scarborough; Dummer, Howard Howse, City of London School and private study; Milton, Herbert Meyrick Nelson, Christ's College, Finchley.

FIRST DIVISION.—Abrahams, Abraham, Jews College and School; Adcock, Joseph Henry, private reading; Alexander, Edwin John, St. George's College, Croydon; Amor, Emmanuel, Stonyhurst College; Atkinson, Alexander John, University College and School; Atkinson, Thomas Reuel, Wesleyan College, Taunton; Baker, William Martin, Albert College, Framlingham; Banks, James White, Oliver's Mount School, Scarborough; Barber, Henry, High School, Nottingham, and private study; Bolton, Thomas, Harrow School; Borrah, Bolinarayan, Presidency College, Calcutta, and University College; Boville, Cecil Erskine, private tuition; Britten, William, Hereford Cathedral School and private study and tuition; Broadbridge, Frederick, Merchant Taylor School, Crosby, and Queen's, Liverpool; Bromilow, William, private study and tuition; Brook, Samuel, Wesleyan Training College, Westminster, and private study; Brough, Joshua, Wesleyan College, Taunton; Brown, James Blackburn, Liverpool Institute and Queen's College; Brownson, Thomas, Hyde Mechanics' Institute and Owens College; Buch, Carl Theodore Vaughan, Christ's Hospital; Butler, Joseph Edward Aloysius, St. Gregory's College, Downside; Calvert, Rhodes Kennedy, New Leeds and Bramham College; Campe, Carl Frederick, City of London School and private study; Carmichael, Peter, private study; Casper, Philip, Owens College and private tuition; Casson, William

- (1) Exhibition of 30*l.* per annum for two years.
 - (2) Exhibition of 20*l.* per annum for two years.
 - (3) Exhibition of 15*l.* per annum for two years.
 - (4) Disqualified by age for first prize.
 - (5) Prize of 10*l.*
 - (6) Prize of 5*l.*
 - (7) Prize of 5*l.*
- * Obtained number of marks qualifying for a prize.

Bayes, Oliver's Mount School, Scarborough; Cathcart, Percy Howell, Surrey County School, Cranleigh; Cavanaugh, Edward Montague, St. Olave's Grammar School, Southwark; Chapman, Herbert, Fauconberge and Godolphin Schools; Charleston, Joseph, Queen's College, Liverpool, and private study; Cheetham, Walter Henry, Leeds Mechanics' Institute and private tuition; Child, Warwick Long, Manchester Grammar School and Owens College; Chipper, Ernest, Christ's College, Finchley; Christie, George Richards, private tuition; Clark, Henry Robert, Friends' Society, Sidcot, and Flounders College; Clarke, Alfred, King Edward's School, Birmingham; Clouting, Reginald, East Devon County School; Coates, Walter Samuel, private study; Combe, Frederick Orloff, Exeter Grammar School and private tuition; Coombes, Arthur Henry, Keyford Academy, Frome, and private tuition; Cornish, William Hunter, Rugby School, and Trinity College, Oxford; Corrie, John Caesar, private study and tuition; Counsellor, Charles Eyre, Stonyhurst College; Cox, Edward, Honiton Grammar School; Craighead, Robert William, King's College and private study; Cuffe, Edward Meade, Epsom College; Cuming, Edward, Queen's College, Belfast, and private study; Cunningham, Cecil William, Cambridge House, Edgbaston, Mill-hill, and private study; Daniell, Thomas Toller Hurst, private tuition; Daphne, Pascoe, University College and private study; Davidson, John South, De Aston School, Market Rasen; Davies, David Samuel, Bristol Grammar School; Davies, Richard Shepley, private tuition; Davis, David, Borough-road Training College and private study; Davis, John, New College; Davis, John Mortimer, University College School and private tuition; Deacon, James George Wagstaff, Manchester Grammar School, Owens College, and private study; Deakin, Andrew Newland, Bridge Trust School, Handsworth, and private tuition; Earl, Robert Campbell, private study; Eccles, Richard Herbert, Rose-hill School, Bowden, and Western College; Edmonds, Henry, private study; Ellison, Thomas Edward, Stonyhurst College; Emmott, George Henry, Owens College and private study; Evans, John William, London House and University College School; Ewer, Alfred Harry Parr, Marlborough College; Faulkner, John Thomas; Fenlon, Herbert Alfred Hill, Belgrave College, Fimliss, and King's College School; Fenwick, Edwin Hurry, Marylebone Grammar and King's College Schools; Fernandez, Joseph, private study; Fison, Alfred Henry, Mr. Munro's School, Hillside; Elstree; Flynn, Michael James, St. Cuthbert's College, Ushaw; Foister, John Smalley, private study; Fowler, Walter, The Grange, St. Leonards-on-Sea; Fox, Henry, Taunton College School; Galton, Howard Douglas Leonard, Beaumont College and Oratory, Edgbaston; Galwey, Charles Edmund, King's College and School; Geden, John Mease, Manchester Grammar School and Owens College; Gordon, William Bonnalie, Carlisle High School and University College; Graham, John Thomas, Stonyhurst College; Graham, William John, Camden School, Brighton; Gray, George Godfrey, Hurst Court College, Hastings, and private study; Green, Lawrence, King's College School; Griffin, Walter Kenneth, University College and School; Gurney, Thomas Alfred, Mill-hill School; Hagreen, Harry William Owen, City of London School; Hamilton, William Harding, Birkbeck Institution and private study; Hastings, John Henry, Huddersfield College; Hayward, John Davey, Liverpool Institute; Herford, Hugh Vernon, Chorlton High School and Owens College; Hewitt, William, private study; Hickie, Charles Valentine, Stonyhurst College; Hine, John Edward, University College School; Hodgkin, Howard, Grove House, Tottenham; Hogan, James Francis, private study and tuition; Holker, Frederick Augustus Leonhard, private study; Honeyburne, Richard, Liverpool College; Howl, Frank, New College, Eastbourne; Hughes, Llewelyn Rowland, Woodhouse Grove School and private study; Hyslop, James Thomas, Owens College; Iles, Daniel, Prior Park College; Jackson, Thomas Henry, Gracehill and Fulneck Schools; Johnson, Herbert, Grey Institution, Cheltenham College, and private study; Jones, Allen Foulkes, private study; Kelsey, Arnold Robert, Priory House School; Kemp, Arthur Edward, private study; Kenny, T. Montgomery Wilberforce Clarke, private study; King, John Smith, Mount Radford School and Wesleyan, Taunton; King, Vere Villiers, Bridge Trust School, Handsworth, and private tuition; Knowles, Joshua, Holly Mount College, Tottington; Lamb, Samuel Edward, Repton and Mr. Durham's Schools; Lane, Joseph, Flounders College; Langtree, Richard Thomas, St. Cuthbert's College, Ushaw; Levey, Edward Rundle, City of London School and University College; Lewis Francis Samuel, private tuition; Light, George Miller, Ipswich Grammar School and University College; Lishman, Richard, private study; Lowes, Septimus, Singleton House and College of Science, Newcastle; McGeorge, Samuel Johnston, Liverpool Institute; McIntyre, Charles, private study; MacMillan, Malcolm Reginald, University College School; McWhirter, Benjamin Laing, private study; Marsden, John Norris, Bowdon and Owens Colleges; Martin, William, St. John's Hall, Highbury; Meeson, Alfred, Liverpool Institute and Queen's College; Meyer, Louis Davis, Gymnasium, Göttingen, and private tuition; Mobay, Percy James, private study; Morris, Richard Turner, Philological School; Morrish, Francis James, Western College, Plymouth; Moss, George, private study; Nicholson Eustace Ferrers, Stonyhurst Col-

lege; Okell, George Edwin, Brewood School; O'Reilly, Michael Francis, St. Joseph's College, Clapham, and private study; Paine, Hammon, Blackheath Proprietary School and private tuition; Phillips, Henry Astley, Haileybury College; Pierce, Thomas, Flounders College; Plumstead, Alfred, private study; Pope, Richard Rodney, Oratory School, Birmingham, and private study; Powell, Arthur Charles Joseph, private study; Preston, Arthur Edwin, private tuition; Preston, Richard, St. Cuthbert's College, Ushaw; Procter, Charles James, Bickerton House and Owens College; Pugh, Tialesin Wilini Owen, Towyn Academy and University College of Wales; Rake Beaven Neave, Oliver's Mount School, Scarborough; Rawlings, Henry, Oliver's Mount School and Flounders College; Reddie, Walter Evelyn, Godolphin School, Hammersmith; Richmond, William Henry, Surrey County School, Cranleigh; Robinson, Frederick, Ilkley College; Rose, Herbert John, Hertford Grammar School and private study; Rushworth, Frank, Nassau School, Barnes, and St. Clare; Russell, George Hannah, New Kingswood School and private study; Scott, Edward John, Waterloo School, Liverpool, and private study; Scully, John Francis, St. Cuthbert's College, Ushaw; Sen, Rajani Kanta, Presidency College, Calcutta, and private study; Shepherd, Wallace John, Hereford Proprietary School; Shipley, John Bowman, Oliver's Mount School, Scarborough; Simmons, private study; Sinnott, John Joseph, St. Cuthbert College, Ushaw; Smith, Ernest Frederic, Devonport and Stoke Grammar School; Smith, Henry, City of London School and private study; Spencer, Benjamin Carvoso, New Kingswood School and private study; Stephens, Stephen, private study; Stevens, John Edward, Swansea Grammar School and private study; Stockdale, Robert Airtton, Edgeley School and Owens College; Stockwood, Samuel Henry, Stafford College, Forest Hill; Sutherland, William, University of Edinburgh and private study; Swithenbank, Edwin, private study; Teed, Frank Litherland, University College School; Thomas, Walter Duncan, Epsom College; Thompson, William, Owens College and private study; Thorp, John William, Ackworth School and Flounders College; Tozer, Thomas Millaom, Chesunt College; Trenchard, Herbert William, Mill Hill School; Voelcker, William Edward, University College School; Walters, Frederick Rufenacht, The Limes, Croydon, and St. Thomas's Hospital; Watta, Henry Hanhart, University College School; Weatherley, George, Birkbeck Institute and private study; Weir, Preston, Bristol Grammar School; Whelpton, George, Wesleyan College, Taunton; Whitehead, Benjamin, University College School and private study; Whiteside, Thomas, St. Cuthbert's College, Ushaw; Williams, Owen Thomas, Bala College and University College of Wales; Woolridge, Leonard Charles, Surrey County School, Cranleigh; Woollett, George Nicholas, Sedgely Park School and Ratcliffe College; Wright, Richard Henry, University College School.

SECOND DIVISION.—Albright, John Francis, Oliver's Mount School and Grove House; Balls, James, Albert College, Framlingham, and private study; Baron, Joseph Rawes, Stonegate School, Leicester, and private study; Barran, Henry, Amersham Hall and Regent's Park College; Bennett, James Alfred Beresford, private study; Bensaley, Benjamin Charles, Godolphin School, Hammersmith; Berkeley, Robert Valentine, Beaumont College and private study; Bewick, Thomas, Owens College and private study and tuition; Betteley, Edward, University College and School; Binner, William, Saltley College and private study; Bond, Richard Pratt, Cheltenham College and private study; Bowling, George Augustus Lovelace, private study; Boyne, Richard Edward, Wesleyan College, Taunton, and private study; Brookes, Frederick Dobson, Altrincham Grammar School and Owens College; Brookes, Thomas James, Surrey County School, Cranleigh; Browne, Joseph, Stonyhurst College; Burchell, James Lodwick, King's College School and private study; Cameron, James Dewar, Lancashire Independent and Owens Colleges; Chamberlain, James Thomas, Stonegate School, Leicester, and private study; Chater, John Andrew, Charterhouse, and Institute, Garnier, Frohadorf; Clarke, Walter James, Birmingham Grammar School and private tuition; Clothier, Samuel Thompson, Friends' School, York; Cobb, Walter William, Newport (Salop) Grammar School; Collier, Mark Percell Mayo, Godolphin School, Hammersmith, and private tuition; Cook, Augustus Henry, Highgate Grammar School and private tuition; Cooper, William Frederick, Tulsa Hill School and Owens College; Cox, Richard Percy, Owens College and private tuition; Cuffe, Robert Ernest Gillhurst, Epsom College; Davies Humphrey, private study; Denham, John Richard, private study; Dron, Thomas Middleton, private study; Dyer, George Frederick, private study; Eardley-Wilmot, Colville, Pembridge (Baywater) and University Colleges; Edwards, Charles Johnstone, Mr. Hargrave's School and Owens College; Faulkner, Joseph, Albert College, Framlingham; Flegg, William Charles, King Edward's School, Bury, and private tuition; Francis, William, Clifton House, Eastbourne, and private tuition; French, Arthur, Lord De Freyne, Downsides and Beaumont Colleges; Gibbs, Alfred Napier Godby, Epsom College; Cross, Charles, private study; Hagyard, Robert, Mr. Bedford's School, York; Hall, John Richard Clark, St. Olave's Grammar School, University College, and private study; Hall, M. J. private study; Hardy, H., City of London Sch., and private study; Haslam, Lewis, University College

and School; Häusser, Pierre Frederick, Dr. Paulus's School, Stuttgart, and private study; Henty, Sydney Haviland, North London Collegiate School, and private tuition; Hoets, Alton Kingsley, Haileybury College; Holme, Strachan, private study; Holmes, Isaac, Liverpool College, and private study; Honeybourne, John William Charles, private study; Hoskin, Theophilus, Harewood College, Tavistock, and private study; Hoskyn, Donald Templeton, St. John's Wood Collegiate School, University College, and private tuition; Hughes, Thomas Joseph, St. Patrick's College, Carlow; Humpidge, Thomas Samuel, Royal School of Mines, and private tuition; I'Anson, Leonard Frank, Epsom College; Ingram, Charles Francis, private study; Jackson, Edgar Michael, Donington Grammar School, and private study; Jefferson, Arthur John, Hampton Grammar and King's College Schools, and private tuition; Knowles, Henry, Leeds Mechanics' Institution; Knowles, John James Worthington, private study; Knowles, William Aloysius, Stonyhurst College; Lamb, Joseph John Talbot, Oratory School, Birmingham; Larmuth, Leopold, The Academy, Sale, and Owens College; Leigh, Samuel, Epsom College and private study; Lethem, James Stuart, Owens College; Little, Ernest Muirhead, St. Peter's, Westminster, and University College; McAlpine, Daniel, Science Schools, Kensington, and private study; McMillin, John James, University College School, and private tuition; Martin, Thomas Henry, Amersham Hall School; Miller, Edmund James, St. Edmund's College, Ware; Mott, Frederick Walker, University College and private tuition; Muirhead, Francis Lauder, University College School; Newnam, Noel Leander, private study and tuition; Nourse, William John Chicheley, Berkhamstead School and University College, Wales; Pain, Alfred, Guy's Hospital and private study; Parton, Harold Ranger, Monkton House, Cardiff; Pickering, William Alfred, Galford Academy; Pickwood, Ernest Charles Howell, Beaumont College; Pilkington, Samuel, private study; Pinkney, Henry Hall, Galford Academy; Pither, John, New College; Pitot, Emile Albert, Royal College, Mauritius, and St. George's College, Croydon; Plimpton, Richard Taylor, University College School; Pratt, Reginald, Bedford Middle-Class School; Rands, William Henry, Mr. Durham's School, Northampton; Richards, John George, Grove Park School, Wrexham, and private study; Roth, Reuter Emerich, University College School; Rowbotham, Herbert Claude, private tuition; Sandeman, George Paris, University College School; Sanders, Frederick, Hertford Grammar School; Savill, Thomas Dixon, Stockwell Grammar School and private study and tuition; Sequeira, Henry James, City of London School and private tuition; Skinner, Frederick William, University College and private study; Skinner, James, Trinity College School, Stratford-on-Avon; Smythe, John Henry Ralph, Blackheath Proprietary School; Spencer, James, private study; Spielman, Meyer Adam, Hasselhe Institution and University College; Standing, Herbert Fox, Ackworth School and Flounders College; Steele, Thomas, Surrey County School, Cranleigh; Stewart, Rothsay Charles, Harrow School and private study; Sykes, William Ainley, Arley Green School, Huddersfield College, and private study; Tait, Edward Sabine, Old Hove House, Brighton and St. Bartholomew; Taylor, Henry Gawan, private tuition; Taylor, Thomas Saltanastal, private study; Taylor, William Ernest, Ratcliffe College, Leicestershire, and private tuition; Tew, James Scott, Bromsgrove Collegiate School and private tuition; Thom, Peter, University of Aberdeen and private study; Townsend, William, private study; Tye, John Frederick, Chesunt College; Vaughan, William King, private study; Waid, Charles Henry, Owens College; Watson, John Mann, St. Edmund's College, Ware; White, William Hale, Albert College, Framlingham; Whitfield, George Goodwin, Spring Hill College; Williamson, Richard Ernest, Giggleswick Grammar School; Willink, William Edward, Liverpool College and private study; Winstanley, Harold, Chatham House, Ramsgate, and King's Cross; Wolstencroft, James Samuel, North London Collegiate School and private study; Wood, Arthur, New Kingswood School and Headingley College; Yate, Henry Wright, Epsom College; Young, Howard, Highbury New Park College and University College School; Young, Sydney, Secundarsch, Eisenach, and University College Schools.

FOREIGN MISCELLANY.

The revenue of the colony of Victoria for the past year amounted to a million sterling.

Count Schouvaloff, head of the secret police, has been appointed Russian Ambassador to London in place of Baron Brunnow.

The harvest all over Italy has been so wonderfully and exceptionally fine that after years of misery, bread is expected to fall to at least half its present price.

The American inter-collegiate boat-race was rowed at Saratoga on Saturday. Yale fouled Harvard and withdrew from the contest. The Columbia crew then went ahead and won. Harvard claims the second place.

During the past year M. Ernest Stamm, an Alsatian engineer, has put forth the idea of tunnelling Mont Blanc, so as to form a direct route between France and Italy. It is said that the tunnel would not be longer nor more difficult than that under Mont Cenis.

Epitome of News.

A KINDERGARTEN FOR NAPLES.—The *Daily News* draws attention to the praiseworthy effort of Mrs. Salis Schwabe in supporting a Kindergarten for the lower classes of Naples. The school has flourished: 110 children are being educated in it, and an opportunity is now given for a very considerable extension of its work, for which 4,000*l.* is needed.

PROPOSED CATHOLIC CONGRESS.—The Hungarian Ultramontane papers propose that a Catholic Congress should be held at Pesth or Pressburg in September, in order to assist in the formation of an international Papal party in Europe, in accordance with suggestions made at Geneva last year, and at the Catholic meeting in London.

A HOT DAY.—New York papers state that at 4 p.m. on Monday, the 29th of June, the thermometer outside Hudson's drug store, "down town," marked 102 deg. in the shade. The day was the hottest in New York since 1856, and, with the exception of one day in that year, the hottest in 50 years.

THE HEALTH OF GARIBALDI.—A statement which was recently made in this country, that Garibaldi was in such utter bodily prostration as to be unable even to bring food to his lips by his own hands, is entirely contradicted in a letter he has addressed from Caprera to his old friend, Count Giorgio Pallavicino. The general says he only wishes he could preserve to his life's end the same good health as he now enjoys; and he declares himself ready to join in a campaign should Italy require his services.

BONAPARTISM.—The Paris correspondent of the *Independence Belge* states that Bonapartism is making much progress among the French Catholic clergy, and a former Imperial Minister is making great efforts to gain over the Legitimist clericals, led by M. Veuillot. The influence of the ex-Empress, M. Rouher, and Cardinal Bonaparte, is exerted to win over the Pope to their cause, while to Prince Napoleon is assigned the task of managing King Victor Emmanuel.

ANOTHER GREAT FIRE AT CHICAGO broke out last Tuesday week. The buildings destroyed are generally wooden and small, not of great value excepting on the lake shore, where there were some fine residences and hotels. The chief streets burnt were Madison Avenue, Wabash Avenue, State, Harrison, Van Buren, Tyler, Polk, and Peck-streets. Among the buildings destroyed were the Post-office, the first Baptist Church, Madison Avenue Hotel, St. James's Hotel, the Continental Hotel, and the Adelphi Theatre. Twenty blocks of buildings were burnt, and the estimated loss is four million dollars, of which more than half was covered by insurance. Six lives were lost.

THE ATTACK ON PRINCE BISMARCK.—Advices from Kissingen state that Prince Bismarck's general condition has improved, that the swelling of the wrist has been reduced to a minimum, and that the healing of the wound proceeds in a satisfactory manner. The prince has taken another bath, being provided with an extra protecting bandage. Up to noon on Friday nearly a thousand congratulatory telegrams had reached him. The Emperor of Russia, on hearing of the attempted assassination, sent a message to Kissingen, and he has since had information telegraphed to him every day respecting Prince Bismarck's state. By instructions from Washington the prince has been officially congratulated on his escape in the name of the American people, who express their "joy" that the attempt to kill him failed. Marshal MacMahon sent a congratulatory telegram direct to Kissingen. The doctors have forbidden Prince Bismarck to subject himself to fatigue by giving verbal or written answers to the numerous expressions of sympathy he receives from princely personages. Kullmann has been taken under escort to the House of Detention at Wurtzburg. The priest who was arrested on suspicion of being concerned in the crime has been discharged as entirely innocent. In connection with the attempt, it is stated by the *North German Gazette* that the Ministry has ordered the police to deal with the Catholic associations as strictly as the law will permit. Ultramontane agitation, especially in the press, is to be vigilantly watched. The German Emperor, in reply to a petition presented by Monsignor Hahne, who is administering temporarily the diocese of Fulda, has refused to liberate the imprisoned bishops. His Majesty has informed the petitioner that as long as the prelates offer resistance to the State, so long they must expect no mercy from the Crown. Domiciliary visits were made by the police at Berlin on Saturday to the house of Herr von Kehler, Councillor of Legation, and Director of the Mayence Catholic Union; and to that of Herr Cremen, editor of the *Germania*, an Ultramontane journal. A large number of documents were seized at the one place and a few at the other.

It is said that Mr. Sims Reeves intends to retire from professional life.

AQUARIUM AND SUMMER AND WINTER GARDEN FOR LONDON.—A prospectus has been issued of the Royal Aquarium and Summer and Winter Garden Society (Limited), with a capital of 200,000*l.* in shares of 5*l.*, to provide an aquarium and summer and winter garden on a freehold site facing the Houses of Parliament and Westminster Abbey. The building is to be principally of glass, forming a large conservatory and promenade surrounded by galleries; and the aquarium is intended to be the most complete yet constructed. Rooms for private concerts, lectures, &c., are also to be included, and likewise a picture and fine art gallery.

The Queen attended Divine service in the private chapel at Osborne on Sunday. The Rev. George Connor, vicar of Newport, preached.

Count Munster, the German Ambassador, entertained the Crown Prince and Crown Princess of Germany and Prussia on Wednesday evening. Besides the royal and distinguished guests, Mr. Disraeli and Mr. Gladstone were present. There was afterwards an "early" evening party, the guests arriving from ten o'clock onwards.

The Prince and Princess of Wales, accompanied by the Crown Prince and Princess of Germany, dined on Thursday with the Earl and Countess Granville at their residence, Carlton House-terrace.

The Prince and Princess of Wales, accompanied by the Crown Prince and Princess of Germany, were present on Friday afternoon at a garden party given by Lady Holland, at Holland House, Kensington. In the evening the Princess of Wales, with the Crown Prince and Princess of Germany, went to a ball given by the Duke and Duchess of Wellington at Apsley House.

On Saturday the Crown Prince of Germany paid a visit to St. Thomas's Hospital as well as to the German Hospital at Dalston.

On Monday the prince and princess returned to Sandown.

The health of Prince Leopold still causes much anxiety. During the journey to Osborne on Tuesday, his royal highness had to be carried to and from the royal saloon.

The Queen has been pleased to confer the Riband of the Order of the Thistle, vacant by the death of the Earl of Dalhousie, upon Lord Colville of Culross.

Mr. Bright is now at John o'Groats, and in reply to an invitation has declined to deliver a public address there.

Another sham fight took place early on Thursday at Fox-hill, near Aldershot. The Prince of Wales and the Crown Prince of Prussia were present. The former was thrown from his horse, but fortunately received no injury.

The subscription list for the Mill Memorial Fund has been closed. The money subscribed does not much exceed 2,000*l.* Among the latest subscribers were Mr. Goschen, M.P., 10*l.*, and Mr. Stanfeld, M.P., and Mrs. Stanfeld, ten guineas.

Towards the 15,000*l.* required for the higher-class Wesleyan school at Cambridge the sum of 10,000*l.* has already been contributed. Among the subscribers are Mr. Waddy, M.P. for Barnstaple, and Mr. Jenkins, M.P. for Falmouth, who give 100*l.* each.

Mr. Justice Mellor on Thursday gave judgment on the Kidderminster election petition. He found that Mr. Grant had sent cheques for the purpose of the festivities to be held in celebration of his return, and therefore declared him not duly elected, and ordered him to pay the costs of the inquiry. Mr. Thomas Lea, the former member and candidate at the last election, having declined to stand, the Liberals have invited his brother, Mr. G. H. Lea, a barrister.

Mr. J. T. Stanton, of a local brewing firm, has been announced as the Conservative candidate for Stroud. He is a brother of the present sitting Liberal member. There are signs that the contest will be a fierce one. Mr. Brand delivered a vigorous speech at a Liberal meeting on Saturday evening, and was received with much enthusiasm.

During the present hot weather about a ton of ice is consumed every night in cooling the air pumped into the House of Commons. The extra cost thus entailed is about £20 per week.

Among the Civil List pensions for the year ending June 30 last, are grants to Mr. Martin Tupper, to the two sons and two daughters of the late Dr. Livingstone, and to the authoresses, Miss Jewsbury and Miss Meteyard.

Six persons out of a boating party of nine were drowned at Margate on Thursday by the sinking of their boat as they were returning home. The boat used was the coastguard galley belonging to the Epple Bay station. The three rescued were picked up by the Prince of Wales steamer.

Sir Charles Mordaunt has taken the necessary steps to have the petition praying for a dissolution of his marriage restored to the file of the Divorce Court, with a view to its being heard by the Judge-Ordinary in the usual way.

The Twelfth of July demonstrations in Ulster have chiefly taken the form of protests against Home-Rule. Mr. Johnston, M.P., declared, amid enthusiastic cheering, at Lisburn, that before Mr. Butt gained Home-Rule he would have to face 100,000 Orangemen at the Boyne. The Home-Rulers were big at talking. They had been talking for 200 years of what they would do, and they would talk for 200 years longer before they got Home-Rule. Mr. Johnston denounced Mr. Gladstone as an ally of the Ritualists. At Lurgan there was a severe encounter between the rival parties, in the course of which a policeman was seriously injured, and at Armagh a Roman Catholic was shot by a member of the Orange procession, but the wound is said not to be severe.

The shareholders of the Manchester Aquarium have decided by 140 to 79 to open it on Sunday from four to six o'clock.

Both Mr. Charles Mark Palmer and Sir George Elliot, who were lately returned for North Durham in the Liberal and Conservative interest, have

been petitioned against. Bribery, treating, personation, and undue influence, are amongst the allegations on either side.

At Windsor last evening a working man, who had a sum of 85*l.* in gold in his pocket, with which he was going to purchase a van, fell asleep in a beer-house, and upon awaking he discovered that his pocket had been cut and the gold stolen.

By his will, just proved, Mr. James Runciman, late of Lawrence Pountney-lane, merchant, bequeaths to the Countess Russell, wife of Earl Russell, whom he believes to be, in common with himself a descendant of the Elliots, of Stobbs, North Britain, 10,000*l.*

The Benchers of Gray's Inn have decided to limit their inquiry on Dr. Kenealy to the fact of his being editor of the *Englishman*, and his conduct as such. The inquiry has been adjourned in consequence of Dr. Kenealy's ill-health.

A pleasure-party, consisting of five men and four women, whilst rowing from Dawlish to Teignmouth on Saturday afternoon, was capsized about half a mile from the place, and four only were saved.

By an explosion of firedamp in one of the Ince Hall pits near Wigan, fifteen lives have been lost. As the workings have not been examined, there is at present nothing definite known as to the cause of the explosion.

The lock-out at Llanberis Slate Quarries of 3,000 men is at an end, Mr. Ascheton Smith having consented to receive the men back, irrespective of their connection with the Union.

Mr. Bright has written another letter on the temperance question, in reply to a communication from a gentleman at Bradford. Mr. Bright counsels appeals to all members of Christian churches in favour of temperance, in order to offer, through them, to the nation a grand example of abstinence from the use of articles which are so seldom useful and so often pernicious. Then, he thinks, a great reform would be in process of certain achievement, and the Legislature might assist it by reasonable restrictions. At present, he says, a few persons clamour for legislation which the country is not prepared for, and which it will not bear.

On Wednesday night a woman named Hayes was shot dead in her house some few miles from Tipperary. She got out of bed at half-past one to attend a sick child, when a shot, supposed to be intended for her husband, was fired. The shot struck her, and death was instantaneous. An agrarian dispute of long standing has existed between the woman's husband and her friends, and a brother of hers is at present undergoing two years' imprisonment for an offence committed by him in connection with the dispute.

REMARKABLE DISCOVERIES IN EGYPT.—We learn from the *Athenaeum* that:—"At the meeting of the Institut Egyptien, at Alexandria, on June 14, Mariette-Bey gave some account of the results of a recent and important discovery made by him at Thebes. In carrying out some surveying operations for the Khedive, a pylon was dug out from a mass of ancient ruins, on which were found engraved an Egyptian list of 628 names of localities, arranged under South and North. Of these the South has four divisions: 1, Kouach, or Ethiopia; 2, Pount, or the tract of land hitherto believed to be the modern Yemen, but now identified by M. Mariette-Bey with the region lying between Bab-el-Mandeb and Cape Guardafui, the "Promontorium Aromatum" of the ancients; 3, Libya; 4, unknown places, perhaps situate on the Upper Nile or in Central Africa. The Northern list, which, by reason of the antiquity of the evidence and the interesting nature of the places it touches, is considered of more importance than the Southern, has two divisions: 1, Canaan; 2, Mesopotamia and parts of India. The learned discoverer demonstrated that the inscription is contemporary with the reign of Thotmes III., 260 years before Moses.

THE SHAFTESBURY PARK ESTATES.—The experiment made by the Artisans', Labourers', and General Dwellings Company (Limited) in building small and convenient houses for the working classes at Lavender-hill, near Clapham Junction, appears to have been singularly successful. The Shaftesbury Park Estate, on which the houses have been built, consists of forty acres. In August, 1872, the Earl of Shaftesbury laid the foundation-stone. In November, 1873, he "opened" the new town which, even by that time, had arisen; and on Saturday he presided at another formal opening of another part of the estate. Last November about 350 houses had been finished. There are now 479 completed houses, and before winter sets in it is expected that 270 more will be fit for habitation—altogether 749 houses. When the whole plan of building has been carried out the park will contain 1,200 houses of four distinct classes. By resolution of the inhabitants there is no public-house on the estate and no pawnshop. Lord Shaftesbury, Mr. Disraeli, Earl Granville, and other gentlemen, made speeches on Saturday. The Premier expressed his warm sympathy with Lord Shaftesbury's endeavours to improve the condition of the working classes. On Saturday afternoon Mr. Disraeli, Earl Granville, and the Earl of Shaftesbury were present at the opening of the Shaftesbury Park Estate at Clapham Junction, and delivered addresses. The estate is devoted to the construction of habitations for the working classes, and Mr. Disraeli remarked in his speech that it had initiated a movement which could not be repressed, and which must soon occupy the attention of Parliament, viz., the improvement in the dwellings of the great body of the people.

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AT a MEETING of the COMMITTEE of the BAPTIST UNION of GREAT BRITAIN and IRELAND, held this day, it was unanimously RESOLVED:

"That this Committee view with indignation the assault made on the civil and religious rights of the English people in the attempt of the Government to subject again the Endowed Schools to the control of the Established Church. The principle embodied in the 'Endowed Schools Act Amendment Bill' now before Parliament, and the method of introducing and pressing it forward in direct hostility to recent legislation, justify alarm for the safety of rights both civil and religious. The Committee therefore desire that such measures may be taken by the constituencies of the Union as, by the blessing of God, shall secure the rejection of this bill, with the unrestricted enjoyment of all the civil and religious rights of English citizens."

(Signed) CHARLES STOVEL,

President of the Baptist Union.

19, Castle-street, Holborn, July 21, 1874.

THE TWENTY-THIRD ANNUAL MEETING of the PERPETUAL INVESTMENT and BUILDING SOCIETY, registered as the Perpetual Benefit and Building Society, will be held on WEDNESDAY, July 29th, 1874, at the TERMINUS HOTEL, Cannon-street, when the accounts, duly audited, together with a report of the affairs of the Society, will be laid before the Members, and the Directors and Auditor required by the rules to be appointed for the ensuing year will be elected. Chair to be taken at Six o'clock precisely.

(By order of the Board)

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A GENERAL COURT of GOVERNORS will be held on THURSDAY, the 30th July, at the LONDON TAVERN, Bishopsgate-street Within, to elect FORTY Children to the benefit of the Charity—viz., Fifteen Girls and Twenty-five Boys.

The Chair will be taken at Twelve, and the Poll will be closed at Two precisely, after which hour no Votes can be recorded.

JOSEPH SOUL, Secretary.

Office, 73, Cheapside.

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Persons subscribing on the day of election will be entitled to vote on that occasion.

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The Company's Branch Office is opened this day, at 32, Brook-street, Ipswich, where applications for Shares may be made, and all particulars obtained.

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The Ipswich Household Supply Stores will be opened in September.

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Chief Office, 20, Threadneedle-street, London,

July 20, 1874.

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APPLICATIONS for ADMISSION to this College at the opening of the next Session, in September, should be made without delay. Lay Students, as well as Candidates for the Congregational Ministry, are admitted. All information can be obtained from the Hon. Secretary, Rev. Frederick Stephens, Birchfields, Birmingham.

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The Nonconformist.

WEDNESDAY, JULY 22, 1874.

SUMMARY.

THE unusual dryness of the season, coupled with the scorching heat—which on Monday rose to 80 deg. in the shade—has occasioned almost a drought in many districts where rain has not fallen for some months. Under these circumstances the hay crop has been scanty, and the dried-up state of the pastures is a trouble to the grazier. It is remarkable, however, that whenever the season is favourable to stock farmers, consumers of butchers' meat derive no advantage. Happily the lack of moisture does not greatly affect the wheat plant. A good, if not a bountiful harvest, may be expected. In some favoured places reaping has commenced, and, according to present appearances, the crops will be got in early and in good condition. Nearly everywhere abroad the prospects of the harvest are bright. In France, Hungary, and the United States the crops are abundant; especially in California, where the value of the wheat produce is estimated at five millions sterling.

The enervating weather seems to have affected our neighbours across the Channel. In politics the past week has been one of procrastination and irresolution. Towards the close of last week the Committee of Thirty ventured at last to present their report to the National Assembly. It rejects the Casimir-Périer proposal for recognising the Republic, and recommends, as desired by Marshal MacMahon, election by arrondissement instead of by department, and the formation of an Upper House; also that the Marshal should have the right of dissolving the future Chamber without the concurrence of the Senate, and should be irresponsible. The report was received in silence, and was to have been discussed on Monday. But the President's Cabinet of sece-

taries could not hold together. The Chamber, having rejected all suggestions for increased taxation and decided that the current deficit should be met by the reserves for fortifications, &c., at the Bank of France, M. Magne, the Finance Minister, resigned. Two days after, M. Fourtou, Minister of the Interior, who objects to repressive action against the Bonapartists, and especially the prosecution of M. Rouher, followed his example. M. Mathieu-Bodet, of the Right Centre, takes charge of Finance, and General Chabaud-Latour, an Orleanist and Protestant, is installed at the Home Office. In consequence of these changes, which give the Cabinet a decidedly anti-Bonapartist bias, the discussion on the organisation of the Septennate has been postponed till to-morrow. Should the Assembly, as is quite possible, be indisposed to carry out the Marshal's views, an adjournment of some months will perhaps follow.

The Spanish Nationalists have not recovered from the loss sustained by the death of Marshal Concha. The Carlists, with their well-seasoned troops, remain secure in Navarre. Once more they threaten Bilbao, and Don Alphonso is said to have taken Oñena and its garrison of 2000 men, together with a large number of muskets and munitions of war. There seems to be no doubt of the barbarities perpetrated by the Carlists under the auspices of General Dorregaray, which General Zabala is powerless to prevent. While the latter and his army remain inactive around Logrono, the Madrid Government have resolved to make a supreme effort to bring the war to a close. The whole of Spain has been placed in a state of siege, 125,000 men have been called out to serve in the army, and the property of Carlists and those who sympathise with them is to be placed under embargo. These summary measures testify to the desperate nature of the civil war in the north, and to the probability that the autumn will still find the Carlists in arms.

During nearly the whole week Parliament, or rather the House of Commons, has been occupied with exciting ecclesiastical discussions in connection with the Public Worship Regulation Bill and the Endowed Schools Bill. The last-named measure has frustrated all the arrangements of the Government for the early close of the session, if it has not placed in peril the Primate's Bill. Last week we stated that the Endowed Schools Bill was read a second time, after a full debate in which the real bearings of the measure were brought out by the Liberal leaders. Mr. Fawcett renewed the conflict on Monday by moving as an amendment to the motion for going into committee, "that it is inexpedient to sanction a measure which would allow any one religious body to control schools which were thrown open to the whole nation by the policy of the last Parliament." This skilfully-worded resolution gave rise to animated debates on Monday and last night, which have proved seriously damaging to the Government and their reactionary measure. Curiously enough the Endowed Schools Commissioners, whose action was so strongly condemned by Lord Sandon, were vindicated by his colleague, the Chancellor of the Exchequer, who was moreover fain to promise some concessions to Nonconformist feeling. Last night's debate was still more adverse to the Government, and the resolute attitude of the Liberal party was perhaps strengthened by the remarkable demonstration which took place on the preceding afternoon at the Westminster Palace Hotel, and which indicated the deep-seated indignation awakened throughout the country by Lord Sandon's bill. The report of the speeches on that occasion—we give them in full elsewhere—should be read in conjunction with the Parliamentary debates in order that the true character of the bill may be understood. Last night one or two Conservative members expressed their inability to support so objectionable a bill, which was ably exposed in the speeches of Mr. Dodson, Mr. Richard, Mr. Goschen, and Mr. Gladstone. Mr. Disraeli was apologetic. Let the House only go into committee, and large concessions might be made; even the Church's monopoly of governing bodies should be abandoned, and the Manchester scandal got rid of. A majority of 69 (262 to 193) endorsed the Prime Minister's demand. To-day the conflict is to be resumed—the Primate's Bill being for the present suspended—but the Times, in the interest of the intermediate education of the country, and on behalf of the stability and consistency of Parliamentary legislation, strongly urges upon Mr. Disraeli "the wisdom of withdrawing this ill-conceived measure."

ATTEMPT ON THE LIFE OF PRINCE BISMARCK.

THERE are few of the capitals or important cities of Europe, possessing the means of tele-

graphic communication, which were not startled at the beginning of last week by the announcement that Prince Bismarck, at present staying at Kissingen in Bavaria, had been fired at, and slightly wounded by a would-be assassin. The prince is by far the ablest, most influential, and most successful statesman of modern times—with the single exception, perhaps, of the late Count Cavour. No man has done more than he to mould afresh the territorial settlement and internal relations of the German people. His policy for some years past has expressed their patriotic hopes, and has converted the dreams they cherished of the unity of their Fatherland into a fact. Whether his work will permanently abide; whether, if it do, it will prove to be an essential gain to the various nationalities occupying the Continent; and whether the object which he has thus far achieved was worth promoting at the cost of the means which he did not hesitate to employ, are questions upon which we are not now called upon to pronounce judgment. One thing is certain—he has rallied to his policy the public opinion of Germany. He has become the great man of whose political achievements they are intensely proud. His life is sacred in their estimation. His honour is identified with their own. He holds the most conspicuous place in their mental vision, and any injury aimed at him they take to be aimed at themselves.

The story of his attempted assassination is soon told. He is residing, for the time being, as we said, at Kissingen, where he is taking the baths for the benefit of his shattered health. On Monday se'nnight he drove out, in company with his host and physician, as he had been in the habit of doing, preparatory to taking his bath. He had scarcely left the garden surrounding the villa which he occupies, before a Roman priest put himself in front of the horses, and heedless of the warnings of the coachman, appeared disinclined to move out of the road. When, however, he had done so he ran alongside of the carriage upon the footpath, and, fifty paces farther on, he again stepped into the road right before it. Few people were in this part of the street. One of them advanced to within a few paces of the carriage, and, taking off his hat, in ostensible salutation of the prince, obtained from him a military salute in return. At this moment, the man drew a pistol from his pocket and fired at the prince at a few paces distance, grazing the palm just below the thumb. Being struck across the face by the coachman with the lash of his whip, the assassin, flinging away the pistol, ran for his life. The priest also decamped at the same instant. Both were very speedily in custody. Both will undergo such investigation as the law prescribes.

It is to be noted that this was no pseudo-attempt, concocted by the police, with a view to enlist the sympathy of the prince's countrymen. The man who would have taken his life was terribly in earnest. The bullet which grazed the prince's wrist might have inflicted upon him a deadly wound. It seemed possible that the criminal and his supposed accomplices might have escaped into oblivion, and probably would have done so, but for the personal bravery of a gentleman named Herr Lederer, who had witnessed the scene from a distance, and who grappled with the assassin and detained him until those in pursuit of him came up. The affair was, if one may say so, within a hair's breadth of assuming the tragical aspect of that which terminated the career of President Lincoln, or of that which deprived Spain of the services of General Prim. Had such been the case, it is impossible to foresee what might have been the political result. The indignation excited in Catholic Bavaria, among all the intelligent inhabitants of that kingdom, was sufficiently intense against the criminal and against the crime which he had meditated; although, happily, it had resulted in failure. What might have taken place if Prince Bismarck had been killed it is not easy to conjecture. The prince turned the situation to advantage with prompt sagacity. "It is not me," said he, "that they want to remove out of the way, but German unity, and when I reflect how many thousands of my countrymen faced death four years ago in defence of the same cause, I could not complain if their lot had been mine." The immediate effect of the incident has been greatly to strengthen his hands in dealing with Ultramontane pretensions. Doubtless, the outrage was that of an isolated fanatic, or, at any rate, those who were accessory to it were few and obscure. It cannot be justly imputed to the Ultramontane party in Germany or elsewhere, that it would have given its sanction to a deliberate attempt upon Prince Bismarck's life. It does so happen, however, that in this world the sympathies of men do not always observe the limits of reason or justice.

A spark may explode a magazine filled with gunpowder. National susceptibilities, when highly excited, may pass into ungovernable passion, as the result of what may appear to be the premeditated act of a single individual. It is perhaps well for the Ultramontane priests in Germany that Bismarck escaped assassination. His death would not have contributed to the success of that opposition they offered to his policy. It may unquestionably have tended to mischief, not in the Fatherland only, but in France, in Italy, and even in Ireland. It would, perhaps, have ministered to unhallowed thoughts, and to wicked and desperate conspiracies, but it would not have predisposed the minds of intelligent men to yield themselves to the doctrines they are aiming to diffuse. As it is, the recoil of popular feeling will greatly damage the chances of Ultramontane success, and the pistol-shot of Kullmann at Kissingen, will go far towards destroying the hopes of those who are labouring to the utmost to place the State in abject subserviency to the ambition of ecclesiastics.

THE TORIES PAYING THEIR ELECTION DEBTS.

THE Tories, said Mr. Lowe in his speech on Monday night, had altered the Licensing Act to pay their debt to the publicans, and now, by tampering with endowed schools, they proposed to pay their debt to the clergy. The sting of this sarcasm lies in its truth. But it is not the whole truth. There must have been some strong motive to induce even a Tory Government, especially one presided over by an astute statesman like Mr. Disraeli, to enter upon so reckless a course as to propose, contrary to constitutional usage, to reverse the legislation of the last Parliament, and offer a mortal affront to one-half the population of England and Wales. The temptation was, however, too great to be resisted. Here was an opportunity, by means of a compact and subservient majority, of sweeping back into the folds of the Established Church nearly six hundred endowed schools, though both Houses of the Legislature had deliberately declared them to be national schools open to all sections of Her Majesty's subjects without distinction of creed. That the Tory Government were sure of success may be inferred from two things—first, this bill, which had been for three months in the pigeon-holes of Downing-street, was launched at the flag end of the session, when it could be hurried through Parliament before there was much chance that its reactionary provisions could be generally known; and secondly, the mild and fair-speaking Lord Sandon, who it was supposed would hardly hurt a fly, in introducing the measure wantonly assumed a menacing attitude, talked of guns and fortresses and a war of reprisals, and reminded Dissenters that they could not be regarded both as belligerents and allies. "You political Nonconformists"—in such form we may translate his language, "have taken one of the most cherished monopolies of the State Church. You are now disabled. We will recover our ground by a sudden assault with overwhelming numbers. Victory is ours. Take warning, and cease this conflict, or worse will befall you." The noble lord has recalled the insult and the menace, now that his triumph is not so sure. But we hope it will never be forgotten, for it embodies the idea altogether novel in these our days that Dissenters are to be punished by educational pains and penalties if they venture to put in force their convictions that a State Church is an evil. Religious heresy is freely tolerated in the bosom of the Church of England, but such a political heresy as leads to active opposition to Church Establishments must be visited with proscription and reprisals!

The daring injustice of this bill has been exposed during the past week in and out of Parliament. It is, to put the case in the measured language of Mr. Forster, "an attempt to claim for the Established Church—which, after all, is only a denomination, although the largest—schools which really belong to the nation, and striving so to arrange things that members of that Church shall have exclusive control over schools which ought to be open to all the Queen's subjects." As we have said there are between five and six hundred of such schools which are by this bill restored to the Church, and in connection with which the governors must be members of one denomination, the masters must be persons in holy orders, and the scholarships are shut out from Dissenters. It is true that, frightened by unexpected and formidable opposition, the Government have made the concession that Nonconformists shall not be legally excluded from the management of such schools. A precious boon indeed—a negative right which can only have been intended to be illusory, seeing that the control

over endowed schools is to be transferred from the present Commissioners to the Charity Commissioners, because the former have worked the Act of 1869 too impartially for the selfish interests of the State Church! The true meaning of the bill can, however, be better shown by a single illustrative case than by any number of arguments. The following was the statement made by Mr. Richard Johnson, one of the trustees of the Manchester Grammar School, at the conference held at Westminster Palace Hotel, on Monday. Though the quotation is long, no one will deny that it is worthy of receiving the utmost prominence we can give to it:—

The Manchester Grammar School dates from the time of Henry VIII. It is one of the pre-Reformation schools. We have in that school an original endowment of nearly 2,500*l.* a-year. The school had become exceedingly corrupt and very inefficient, and in the year 1849 we obtained a scheme from the Court of Chancery whereby most of the abuses were done away with. Since then the trustees have been six Churchmen and six Nonconformists, and there has not been the slightest difference on ecclesiastical questions. (Hear, hear.) We have worked together in perfect harmony. About seven years ago the necessities of the school required a new scheme, which we obtained from the Court of Chancery, but the arrangement of the governors was undisturbed. Since that time there had been a great extension of the work of the school. Formerly we had fewer than 200 scholars; now we have upwards of 600—250 who are paid for by the original foundation and upwards of 300 who pay a capitation fee of 12 guineas each. In order that we might make arrangements for the education of this additional number, we have raised about 50,000*l.* in Manchester. At a meeting of the trustees last Friday I inquired of the treasurer what amount of that 50,000*l.* had been contributed by Nonconformists. He said at least two-thirds. (Cheers.) One eminent Nonconformist alone has contributed no less than 20,000*l.*, and within the last month his widow, knowing that it was the intention of her husband to contribute still more, has given us a further sum of 3,000*l.* Now, what would be the effect of this Act upon our school? The Nonconformist governors will be ejected—"Shame!"—and not only so, but, if we read the bill aright, the children of Nonconformist parents will be debarred from all benefit of the scholarships and exhibitions at Oxford and Cambridge. And perhaps in connection with that I may state that the Manchester Grammar School stands at the head of all the grammar schools in Great Britain in regard to the number of exhibitions and scholarships won by the scholars at Oxford and Cambridge. The last 10,000*l.* which was contributed by the Nonconformist to whom I have alluded, was for scholarships alone, and those scholarships, though founded by a Nonconformist, will be conferred exclusively upon the children of Church of England parents. ("Shame.") We made a strong representation to Lord Sandon on this subject, and asked if he would receive a deputation from us, but he refused to do so, though we have had an intimation from him that if we will withdraw our opposition he will endeavour so to modify the scheme as to exclude the Manchester school from the operation of the Act. (Laughter.) We will not agree to that. (Cheers.) I, for one, feel that it is an insult offered to us as Nonconformists that such a temptation should be laid before us—(Hear, hear)—and I trust that the Nonconformists of Great Britain will stand out firm, and if this bill is not withdrawn, will allow it to be carried with all its original enormity attached to it. (Cheers.)

Such is this simple story of mean, wanton, and scandalous injustice. Manchester does not stand alone. The same rule will apply to the great educational foundations of Birmingham and other large towns, from the benefits of which all Nonconformists are to be excluded in order that the Tories may pay their election debts to the clergy! But why stop short of the schools that still await consideration? Surely if the principle laid down by Lord Sandon is right, it should be, and will be, applied to schemes already sanctioned by the Endowed Schools Commissioners. If a national settlement deliberately sanctioned by both Houses of Parliament is to be set aside by a Tory *coup d'état* effected in a single fortnight in the dog days, why should not all these single schemes which have been adopted in harmony with that settlement be also nullified?

Lord Sandon and his colleagues have grievously miscalculated their strength and opportunities. Their reactionary bill has raised a storm which they cannot withstand, and brought down upon them within one week an odium which has blown their *prestige* to the winds. They have achieved the apparently impossible result of reuniting the Liberal party, and have held up the State Church—that boasted bulwark of religious freedom—as a grasping monopolist, bent on denying even the advantages of a liberal education to all who refuse to bow the knee to its image and superscription. To say that the majority of 82, which carried the second reading of the bill a week ago, dwindled last night to a majority of 69 against Mr. Fawcett's resolution, feebly illustrates the position of affairs. Never was an insidious and unjust measure so completely exposed—never did the phalanx of Liberal leaders show to greater advantage than in their powerful, repeated, and scathing denunciations of this iniquitous bill. It will go into committee to-day, and Mr. Disraeli could only secure his dwindling majority by promising abundant amendments. We hope the Liberals

will not accept them. Let the bill be withdrawn, or passed in all its "naked deformity." It has already had the excellent result of rehabilitating the Liberal party, and giving to the Liberation Society a moral position such as years of agitation would not have secured. Aptly did Mr. Richard, at the close of his effective speech last night, in replying to the inquiry why did they not let the Church alone, say—"The reason was that the Church would not let them alone. They could not engage in any work, religious, charitable, educational, social, or political, without being thwarted and embarrassed and worried by the exclusive claims of this dominant Church, and if he required any fresh argument in favour of his becoming a political Dissenter, he should find it in this bill, and in the challenge and defiance with which it was ushered in by the noble lord the Vice-President of the Council."

SKETCHES IN PARLIAMENT.

(From a Correspondent in the Gallery.)

The suspension of standing orders on Wednesday turned out to be, from the point of view of those who had dinner engagements, not nearly so calamitous a proceeding as was anticipated. There was a good deal of talking, Mr. Cross and Mr. Walter making notable speeches; but Mr. Gladstone having already spoken, the interest of the sitting culminated in the rising of Mr. Disraeli, which took place a little before six o'clock. The Premier, unlike his predecessor, does not indicate his sense of the importance of an occasion by the length of the speech in which he declares his own views or those of the Government. Mr. Disraeli's speech was very short, but it left nothing to be desired in the way of emphasis or directness of purpose. The Archbishops' Bill he described as a bill to put down Ritualism, to make an end to mass in masquerade, and as such it should have his strong support. The division was called as soon as the Premier, much cheered, sat down, and to the manifest surprise of the majority the second reading of the bill was agreed to without a division.

On Thursday night the bill was again brought under the notice of the House through the medium of notices of motion upon going into committee—the most important statement made coming from Mr. Gladstone, who announced that, the feeling of the House being evidently strongly against his Six Resolutions, and some of the notices just given tending in the direction aimed at by them, he should not further proceed with them. The rest of the evening was devoted to a profitless and purposeless debate on the Supreme Court of Judicature Bill, Sir George Bowyer and Mr. Butt proposing resolutions; the one to repeal such of the provisions of the Act as affect the judicial functions of the House of Lords, and the other to postpone till November in next year the date in which the Act should come into operation. Finally, the House went into committee, and remained at work till far into the morning without making conspicuous progress.

On Friday the debate on the Public Worship Regulation Bill was begun with in earnest, and some important work was disposed of. Mr. Lowe opened the discussion by moving an instruction to the committee, the effect of which, if obeyed, would have been to bring within the operation of the Act the whole class of offences of which the estimable body of gentlemen, whom John Sterling (before he became one of their number), called "the black dragoons," have from time to time had charged against them. The feeling of the committee was unmistakably in favour of Mr. Lowe's proposal, and the right hon. gentleman, being of a retiring disposition, must have felt quite uncomfortable under the shower of compliments to his speech and approval of his views, which fell around him from every part of the House. But it was thought that if the bill were amended in the direction indicated, delays would follow which might imperil its passage this session; and the House of Commons having once awakened to the existence of Ritualism in the Church of England is so enthusiastically impatient to put it down, that this objection was fatal to the amendment. Mr. Gurney was, however, fain to promise that he would, early next session, bring in a supplementary bill embodying Mr. Lowe's suggestion, and with this assurance the amendment was withdrawn. Mr. Monk's motion to secure the payment of the salary of a judge to be created under the Act from fees payable to vicars-general and officers-principal, the judge taking upon himself the office of these dignitaries, was seconded by Mr. Gladstone, who feels very warmly on the subject of the proposed

suction of 3,000*l.* a-year from the funds of the Ecclesiastical Commissioners. Mr. Russell Gurney replied with quite unnecessary asperity that by a proposed readjustment of church offices of which he is cognisant the Ecclesiastical Commissioners would be recouped every farthing of the salary to be paid by them to the judge. Later the question came up again in committee. Mr. Gladstone proposed to omit from Clause 7 the words which direct the payment of the salary by the commissioners, and Mr. Russell Gurney, again with marked ungraciousness towards Mr. Gladstone, concurring, a blank was here left in the bill.

What is the meaning of the Recorder's almost rude manner towards Mr. Gladstone? It is the more notable as the learned gentleman is, in his general bearing, suave almost to gentleness. Possibly it is a new way to pay old debts of courtesy, and even of favour and distinction, incurred when Mr. Gladstone was a mighty Minister, at the head of a majority stronger than that which now dances to the cracking of the Conservative whip. The same means of discharging similar obligations appear to have occurred to Sir W. Harcourt, who never misses an opportunity—even goes far out of his way to find an opportunity—of attacking the deposed Minister to whom he owes his knighthood.

Mr. Dillwyn entered his protest against the deliberate effort made by the bill to denationalise the Church of England by decreasing that the "three parishioners" who are the motive machinery of the Act should be members of the Established Church. Defeated by 269 votes against 86, Mr. Dillwyn raised the question again on the following clause, which requires that a judge shall be a member of the Church of England. This time he got the support of 32 members against 114—the diminished numbers being due to the fact that the division took place shortly after nine o'clock, when the committee had met for an evening sitting. Mr. Dillwyn is, however, not daunted by these defeats, and feeling strongly the injustice of shutting out a large proportion of the nation from participation in the concerns of the *soi-disant* National Church, he intends to bring up the question again by an amendment on the report.

Mr. Fawcett's speech on Monday on the motion to go into committee on the Endowed Schools Act Amendment Bill was full of fire, and had throughout a ring of triumphant defiance of the worst that Tory reaction could in a permanent fashion do in these years of grace, which was very aggravating to the other side. In fact, there was noticeable in all the ranks of the Liberals, both in the debate of Monday and Tuesday, a joyous rekindling of life that was quite exhilarating. Mr. Leatham probably expressed the feeling of a good many members when he thanked Lord Sandon for giving the Liberals a policy, and unintentionally furnishing a link that once more made them together, a strong, vigorous, dauntless party, albeit in a minority for the passing moment. The new condition of affairs which the introduction of the bill had given birth to was particularly patent on the front Opposition bench, where Mr. Gladstone, busy taking notes and referring to documents, was the centre of a continually-changing conference of the gentlemen whom Mr. Lowther so happily described as "the commissioners for executing the office of leader of the Opposition." Only Sir W. Harcourt sat apart or wandered restlessly about between the lobby and the House—an Othello whose occupation was for the evening gone. Mr. Lowe was intensely bitter in his speech, the Conservatives moving about under it as snails struggle under a pinch of salt. Cheers, counter cheers, murmurs, cries of "Oh!" and "question!" filled the House, whilst Mr. Lowe, scarcely stopping at the loudest interruption, and more than usually breathless, swayed himself to and fro, with hands rested on the edge of the table, and heaped taunt on taunt and contumely on scorn.

The renewed debate last night proved very dull up to half-past ten, when Mr. Goschen rose. Lord John Manners was put up to answer him, and proved an excellent dummy figure for Mr. Gladstone to knock about, the noble lord, in his artless way, making all sorts of fresh admissions touching the motives and policy of the Government. Mr. Disraeli intimated with a plainness that drew forth peals of ironical laughter from the Opposition, that full concessions awaited them in committee. At one o'clock this morning the division was taken, the motion for going into committee being agreed to by 262 against 193—a sensible falling off in last week's majority.

A Chicago pork-packer, whose pew-rent was raised to twenty-five dollars, exclaimed: "Great Caesar! here's a nice state of affairs, the Gospel going up and pork going down! What's to become of us?"

OPPOSITION TO THE ENDOWED SCHOOLS BILL.

CONFERENCE AT THE WESTMINSTER PALACE HOTEL.

Immediately on the publication of the Endowed Schools Act Amendment Bill, the Executive Committee of the Liberation Society examined its provisions, and, finding that it practically repudiated the principles on which the Endowed Schools Act was based, passed resolutions condemnatory of the measure—which resolutions appeared in our last number. They also directed the Society's Parliamentary Committee to take energetic steps to oppose the bill on the second reading, as well as its subsequent stages. There was a strong demonstration against the bill on the second reading: and, Mr. Fawcett having given notice of a hostile amendment on going into committee, it was resolved to convene a conference, at which the feelings of non-parliamentary, as well as parliamentary, opponents of the bill might find expression. The circular convening the conference—which was held on Monday last, at two o'clock, at the Westminster Palace Hotel—was signed by Mr. Leatham, M.P., Mr. Dillwyn, M.P., Mr. Richard, M.P., Mr. Jas. Heywood, the Hon. Lyulph Stanley, and Mr. Carvell Williams; and though the notice given was, of necessity, very brief, and the time of year was most unfavourable for such a purpose, nearly ninety gentlemen responded to the summons. The conference was also of an unusually representative character, there being present not only influential members of Nonconformist bodies, but several gentlemen who have been engaged in the work of educational reform in connection with the endowed schools and Universities. Among those who were present were the following:—Sir Wilfrid Lawson, Bart., M.P., Sir H. Havelock, Bart., M.P., Mr. Campbell-Bannerman, M.P., Lord Kensington, M.P., Mr. Lefevre, M.P., Mr. Plim-soll, M.P., Mr. T. R. Hill, M.P., Mr. Macdonald, M.P., Mr. Burt, M.P., Mr. Bassett, M.P., Mr. J. Holms, M.P., Mr. Watkin Williams, M.P., Mr. E. Jenkins, M.P., Mr. Dixon, M.P., Mr. Dillwyn, M.P., Mr. Richard, M.P., Dr. Cameron, M.P., Mr. Dodson, M.P., Mr. Cowen, M.P., Mr. James Heywood, Mr. A. S. Ayrtton, Professor Bryce, Dr. Donald Fraser, Mr. Charles Roundell, Mr. John Morley, Rev. Edward White, Rev. Dr. Raleigh, Dr. Underhill, Mr. George Howell, Mr. G. Potter, Mr. Broadhurst, Rev. Dr. Edmond, Rev. H. Ierson, Rev. C. Stovel, Mr. C. S. Miall, Mr. Peter Bayne, Rev. Dr. Morrison, Rev. Dr. Drummond, Rev. J. A. Pieton, Mr. Schnadhorst, of Birmingham, Dr. Risdon Bennett, Mr. G. C. Whiteley, Rev. G. M. Murphy, Mr. Stafford Allen, Mr. Hartley, Mr. J. Clarke, Mr. Andrew Dunn, Rev. J. Shaw, Rev. J. G. Rogers, Mr. J. Hopgood, Rev. J. P. Ham, Mr. Lloyd Jones, Rev. A. Hannay, Rev. E. H. Jones, Sir J. Bennett, Rev. J. B. Heard, Dr. Ryalls, Mr. P. W. Clayden, and Mr. H. Lee, Mr. J. Thompson, and Mr. Richard Johnson, of Manchester.

The Hon. Lyulph Stanley having been appointed chairman,

Mr. CARVELL WILLIAMS said that many of those who sympathised with the object of the meeting were either away from London, or were prevented attending by engagements. Several of these had written letters, expressing their hearty concurrence in the purpose of the conference, and among these were Alderman M'Arthur, M.P., Mr. P. A. Taylor, M.P., Mr. A. M'Arthur, M.P., Mr. R. Davies, M.P., Mr. Thorold Rogers, of Oxford, Mr. C. Shephard, Mr. Michael, Mr. H. Wright, Rev. J. Clifford, Rev. H. Crassweller, Mr. Sinclair, Rev. M. Miller, Mr. F. Harrison, Mr. Aspland, Mr. Chatfield Clarke, Mr. Hare, Mr. Joseph Cooper, Mr. Benjamin Whitworth.

Mr. Thorold Rogers, in his letter, expressed the opinion that—

If it was just in a matter of national education to encourage the system which puts schools under direct clerical influence, and leaves their management in such hands, it can be argued consistently that such a policy should be followed by similar action with regard to the schools used by the wealthier classes. By parity of reasoning the next attack may be made on the University Test Act.

Mr. Fred. Harrison wrote:

I will co-operate in any resistance to the reimposition of tests and sectarian fetters on education. The attempt to reverse a long-decided principle of legislation is a most ominous sign of the time. It all points to the Radical remedy—a vigorous policy towards the Establishment as a whole.

The following is from the letter of Mr. Lindsey Aspland:—

Looking at the matter from a mere party point of view, it is perhaps not to be regretted that the Government should show their teeth thus early, and so force the people to understand what Tory Government means. But those who desire to see progress peaceful and steady, will deplore a policy which, if it is carried out, will tend to make the most important legislation

spasmodic, and will inevitably lead to a violent reaction.

Mr. J. M. Hare wrote as follows:—

Whatever may be the result of this day's conference, the circumstances in the midst of which it has been called appear to me make it more and more advisable to lay aside regards to men's religious and ecclesiastical attachments and antagonisms, and to recognise no other principle or rule of action in matters and questions of national concernment, truly and broadly such, than the perfectly equal standing of all persons belonging to the nation; and the consequent claim, that every such matter and question should be treated and settled entirely irrespective of religious parties and ecclesiastical bodies; as though, in fact, no such parties or bodies, whether incorporated by law or formed by voluntary association, had any existence."

The CHAIRMAN: Gentlemen, I think that the presence of so many influential representatives of different shades of Liberal opinion as I see here, proves sufficiently how very important this question is felt to be. We are now, in fact, beginning to find out that a Tory Government and a Tory reaction do not merely mean standing still in the path of progress, and omitting to carry on further the work of beneficent legislation, but that, in spite of their new professions, the Tories are, what they were before—not only the enemies of progress for the future, but the opponents of even that measure of progress which we have won in the past. (Cheers.) I must say that I myself was a little surprised when I saw the boldness with which they were endeavouring to upset the principle of legislation established by their own unanimous concurrence so short a time ago as 1869. You all know that in 1869 the Endowed Schools Act was passed, not hurriedly or carelessly, but after protracted and minute inquiry into the condition of grammar schools throughout the country—an inquiry over which that moderate and impartial statesman, Lord Taunton, presided. The commission were helped by the services of assistant commissioners, who inquired most minutely into the condition of the grammar schools throughout the country, and it was thoroughly established at that time that the grammar schools needed a thorough reformation, and that, whereas the highest education of the country had been reformed at the Universities, and it was hoped that we were going to get a national system of popular education, there was need to fill up the gap between these two, and to give us an efficient national system of intermediate education. There is hardly a town in England in which there are not large endowments which might be usefully employed for the education of all in the sciences and in various branches of education required at the present time, but which were misapplied in affording a smattering of useless learning, and were concentrated in the hands of one particular sect. The Endowed Schools Act of 1869 had two main objects in view; first, to apply to the grammar schools that policy which was being applied to the Universities—making them national—calling in all the public spirit of each neighbourhood to help in their management, instead of confining the administration to members of one favoured Church; and next, to apply them so that they might give a thorough and efficient education throughout, and not remain in the hands of cliques who applied them for the benefit of a few. Of course, reform of these abuses is not popular with the people who have the patronage, and as we found in the Universities that the Church party who had the benefit fought hard against reform, so we find that up and down the country small cliques have vehemently opposed the reform of the grammar-schools; and, unfortunately, when the prestige of the late Government was on the wane, the commission found itself obliged to come into conflict with the powerful corporation of the City of London. (Hear, hear.) These causes, the waning power of the Liberal party, the opposition of interests and the violent opposition of the Church party, which saw that a large measure of disestablishment had been passed in the Act of 1869—all combined to imperil the Act itself. Still we might have hoped, though strong feelings were roused against it, that the sense of fair play and political prudence which has generally characterised political parties would have preserved the Act to us; but it seems that the Tory majority of fifty or sixty have determined to re-endow and re-establish the Church of England in the great mass of the grammar-schools of the country. (Hear, hear.) Nine out of ten grammar-schools were by the Act of 1869 made national and taken out of the hands of the Church of England. Because delays have been imposed in carrying out that Act, is no reason why it should be torn to shreds and cast to the winds. That is what the Tory party have done in the present bill. They have framed a clause to catch every shade of Church bias that could be found in any foundation, deed, or charter, or Act for establishing one of these schools, so as to give them back to one denomination. They utterly disregard any limit of time. They go back not only before the Toleration Act, when all Dissent was a criminal offence, but they go back to before the Reformation to grammar-schools endowed by Catholics. I am thinking now of the grammar-school of Manchester, which was endowed by a Roman Catholic. (Hear, hear.) We hear a great deal of respect for the will of the founder, but there is no respect for the will of the founder there. (Hear, hear.) "The will of the founder" is a mere humbug. (Loud cheers.) If we were to pry into the matter we should find that among those who established these schools in the time of Edward VI., and especially of Elizabeth, a great many afterwards de-

veloped into Nonconformists, and that Nonconformists in many cases are the true inheritors. Nevertheless, here we find one sect of this country striving to get a monopoly of the education of the young, and I do hope that the Liberals will feel that this is a far more serious question than any about the 25th clause, or small sums spent on penniless children. (Cheers.) This is an attempt to monopolise all the intermediate education, to get hold of nearly all the intelligent thought of the rising generation, and to train them up in a Church atmosphere for Church and Tory purposes. (Cheers.)

Mr. JOHN MORLEY, being called upon by the chairman, moved the first resolution, as follows:—

That this conference strongly protests against the retrogressive and unprecedented course pursued by the present Government in seeking to reverse the policy deliberately sanctioned by Parliament and the nation in passing the Endowed Schools Act of 1869. That by that Act it was virtually affirmed that the ancient educational foundations of the country were to be common property of all, and not of any particular religious community; and that, in regard both to instruction and management, they should be thrown open to all classes, without reference to ecclesiastical distinctions; while, at the same time, the wishes of modern founders were scrupulously respected. That, in the application of the provisions of the Act to but a small proportion of the endowed schools, nothing has occurred to justify the withdrawal, or the curtailment, of the rights and privileges which were granted by the Act, in the interest, not of religious equality alone, but of liberal education also. That the bill of the Government, while professing to amend, virtually repeals the Act of 1869—first, by putting an end to the commission appointed to carry it into effect, and transferring their powers to another body, having no special fitness for the work; and, next, by re-establishing, by means of enactments carefully framed for the purpose, the sectarian exclusiveness which that Act was intended to destroy, and by practically placing the control of the great majority of the schools in the hands of members of the Church of England. That, for these and other reasons, the conference believes that the bill, if passed, will place serious obstacles in the way of that educational reform which is admitted to be essential to the welfare of the country.

I do not know if you have all of you caught all the expressions in this somewhat long resolution, but, at all events, you are aware of, and will perfectly sympathise with, its gist and upshot—namely, that the bill which we are called upon here to discuss is a thoroughly retrograde and insufferable measure. (Cheers.) It seems to me that there is something magnanimous, after all, in Radicals taking the trouble to protest against this Act, for I am quite sure that if we had been asked what the Conservatives could do which would serve our turn best, we should have said, "Pass some such Act as this." ("Hear, hear," and cheers.) For my own part, I am extremely averse to anything which savours in practical politics of a revolutionary method; that is, a method which entitles one party to come in and repeal organic legislation which has been achieved by the other, and I am not surprised, hostile as I am to that method, that the Conservative party are in this case a revolutionary party. And why? Because the darkest Conservative in his senses cannot doubt that the accession of the Liberal party to power again, which must take place sooner or later, will inevitably be the signal, as was said the other night, I think by Dr. Playfair, for reprisals. (Hear, hear.) The fact that they have thus taken the matter entirely into their own hands, without any consideration, or any spirit of compromise, will be a perfect justification for the Liberal party, when they come in again, going to the root of the matter. (Cheers.) It will also, perhaps, be a signal to some of the leaders of the party to be more sparing in their compliments to the spirit of fairplay which distinguishes the other side. (Hear, hear.) We remember that during the passing of the Elementary Education Act of 1870 the Minister who had charge of it was constantly appealing to the honourable gentlemen opposite him, and saying "You, gentlemen, have good brains and good hearts." Those were his very expressions, so far as I remember. But now we see what "good brains and good hearts" have brought them to; and we may therefore fairly press upon constituencies and those who represent them the necessity of thoroughness in this particular policy; and by thoroughness I hope we shall not merely mean contentment with minor amendments, such as may be forced by the Liberal party in the House into the present bill. It is to be desired, perhaps, on the whole, that the bill should pass exactly as it is, because then the leaders of the Liberal party throughout the country, either in the press or on the platform, will have to address themselves to the whole principle of endowments—(hear, hear)—and I think when they begin to do that you will very soon see that the kind of legislation which the Conservative party has initiated will be extremely fatal not only to the Church control of the endowed schools, but also to the Church control of the elementary schools, and perhaps also to the control of what are called special Church endowments. (Hear, hear.) I hope that this meeting, and all whom we may influence, will see the necessity for a thorough consideration and a thorough dealing with the whole matter of endowments. (Loud cheers.)

Mr. BRYCE (Regius Professor of Civil Law at Oxford), in seconding the resolution, said: I shall confine myself now to pointing out some respects in which the bill appears to me to have an injurious operation—in which it will, if carried, seriously interfere with the endowed schools of this country. I take the liberty of doing so because I happen to have some special acquaintance with the matter in hand. When the Schools Enquiry Commission began its inquiries in 1865—those inquiries upon which the Endowed Schools Act of 1869 was founded—they employed a number of Assistant commissioners to visit and report upon the endowed foundations of the country. I had the honour to be appointed one of those assistant commissioners,

and in that capacity I visited something like a hundred endowed schools and made reports upon them. Now, I think all the Assistant Commissioners would agree with one voice in saying that there was nothing which they found throughout the country more prejudicial to the best interests of the endowed schools than the restriction of their trusteeships and masterships to the members of the Church of England. (Cheers.) That opinion was expressed as clearly as possible by the Schools Enquiry Commissioners in their report in 1867. They stated, not only the conclusions at which they arrived, but the reasons for those conclusions, and I should like to ask those of you who have leisure to do so, those of you who are anxious to find a justification for opposing this measure, to go and find it in the words of the commissioners of 1867 themselves. I will only read you one sentence from their report, which seems to me to sum up their conclusions upon the matter. They say:—

The restriction of the trustees of endowed grammar schools to members of the Church of England appears to us to be a mere cause of irritation without securing any corresponding advantage. It very slightly affects, probably it does not affect at all, the character of religious instruction given, and it often causes much annoyance.

(Hear, hear.) That is a report made as the result of the evidence which these commissioners had taken, and as the result of the reports which they had received from the assistant commissioners who visited every endowed school in England and Wales. There are three points in which the restriction introduced by the present bill will seriously interfere with the well-being of the grammar-schools. First of all, it will restrict the trusteeships to members of the Church of England only; that is to say, it will narrow in a most prejudicial manner the field of choice out of which trustees may be selected. (Hear, hear.) Those of you who have any acquaintance with the foundations of this country know that the functions of a trustee are often extremely important, and that it is the duty of a trustee to keep the school, so to speak, *au courant* with the feeling of the town or place where it is situated—to represent the feeling of the inhabitants, and to see that the school discharges those duties which the founder and the public policy require, by giving the sort of education which is needed. In order that we may have trustees fitted to discharge those functions, we ought to have the widest scope of choice possible, instead of restricting the choice to members of any one denomination, and thereby excluding persons who by their character and position in the town would be admirably fitted for trustees. The second point is this: a more craftily drawn bill never was laid upon the table of the House of Commons. It is exceedingly difficult to say what it does mean. At the same time, I think it is very clear that it means this: that it proposes, indirectly and implicitly, to repeal the power of throwing open the masterships of endowed schools to laymen and persons who are not members of the Church of England. Apart from questions of religious equality, the effect of that will be most prejudicial to the schools themselves, because nothing is more desirable, when the office of a head master becomes vacant, than that the governors of a school should have the widest possible range of choice amongst the candidates; and it is very undesirable, I think, that they should have to inquire whether the candidate is a member of the Church of England; and still more undesirable that they should be limited to clergymen. There could not, in fact, be a greater blow against the scholastic profession than these restrictions of masterships to persons who are in orders. (Hear, hear.) The third point is almost too obvious to be worth calling your attention to, and I only do it because I can safely say that there is nothing which has injured the welfare and utility of endowed schools more than the fact that they have been, so to speak, denominational fortresses; that they have been considered to be restricted to the Church of England only, and thereby have been treated by those who governed them, as entrenchments within which the Church was to stand on her defence, and to which boys of other denominations were to be admitted only on sufferance. The consequence has been that a general feeling of hostility has been provoked in all other denominations against these schools. (Hear, hear.) Dissenting parents have felt that when they sent their children to these schools they did not send them as of right, but out of favour of the trustees; and they have been obliged to take those educational benefits which they ought to have of right as a mere matter of favour on the part of another sect, which constantly treats them with contempt. In the report of the Schools Enquiry Commission a great number of cases are cited in which the ill success of schools has been distinctly traced to the fact that other denominations have failed to interest themselves in them—have refused to send their boys to them, or to subscribe to the funds when a subscription was got up. And that, remember, is an injury to the Church of England itself. If a school cannot draw all the children of a neighbourhood, the well-being of the school is injured, the fees received by the master are diminished, and the school is less useful even to the sect that professes to enjoy its benefit than if it was thrown open freely and fully, without distinction, to all. If those things happened in times past, when this exclusion rested merely upon ancient usage, how much more serious will the state of things be now, when it is distinctly laid down as a new principle by the legislature? (Hear, hear.) In former times the door was shut, and we could never

remember the time when it was open. Now, the door was opened by the last Act, and it is again shut in our faces. If there was irritation and hostility on the part of Nonconformists before, when their exclusion rested upon an old custom for which no particular person was answerable, how much more irritation and annoyance must they feel now when it is done at the will, the tyrannical behest, of a momentary majority? (Loud cheers.)

The Rev. Dr. RALPH: I should not venture to detain the meeting for a single moment except that perhaps there may be something reasonable in my adherence, considered as that of one who has been described as a very moderate man; that is to say, I have not joined some societies that are regarded as going a little beyond the line of moderation—(laughter)—and I have not taken part in their course of procedure. It might be well, therefore, that a voice like mine should be heard. I have taken part in public life for more than forty years; of course feeling special interest in questions touching religion, education, and the social well-being of the people; but I cannot remember any question during all that time that has borne to my mind so much malign significance as this attempted reversal of recent legislation. (Loud cheers.) The Conservative party must have something more than the courage—they must have the effrontery of their convictions. ("Hear hear," cheers, and laughter.) And if they can accomplish their purpose, as I suppose they will, what will be the consequence? A word has been used this morning which I entirely subscribe to: Mr. Morley named the word "revolutionary." I say a movement like this strikes at the very foundation of that social state in which we all stand here in England, and which we seek together to uphold. (Hear, hear.) If a course of legislation like this could be accomplished, other cognate things coming in to buttress it, what will be the consequence? We shall be two nations in one island—"Hear, hear," and cheers)—instead of one people, all having one interest in our one country. No expression that I have seen used by those holding the strongest sentiments, has gone beyond what I conceive to be the great necessity of action in this case; indeed, I am surprised that we have not more excitement amongst us. We shall have it by-and-bye, I am quite sure. ("Hear, hear," and cheers.) In the meantime, I for one am ready to do anything, or to say anything, or to take any amount of labour to oppose this iniquitous attempt. (Loud cheers.)

Mr. SCHNADHORST, of Birmingham, said: In taking steps to oppose the present bill, we are actuated by no selfish motives, but our main object is liberal education as well as religious equality. Nonconformists have not very much to thank the present commissioners for. (Cheers.) It should be remembered that although under the Act the commissioners have been compelled to decide that some nine out of ten endowed schools are undenominational, yet, so far as they could, they have made the change to members of the Church of England as easy and comfortable as possible, and in the appointments that they have made of governors of these schools there have been ten Churchmen to one Nonconformist; and they have so arranged the ex-officio members that this preponderance will be maintained for years. (Hear, hear.) This, I think, should be mentioned to show that we are not actuated by purely selfish motives in this matter, but mainly by our desire to uphold principles embodied in the Endowed Schools Act. In the debate the other night the supporters of the bill rested their case mainly on the intentions of pious founders. It is very desirable to remember that the greater portion of the endowed schools were established in the reign of Henry VIII., Edward VI., and Queen Elizabeth, and that the majority of those schools were endowed from funds which were transferred from ecclesiastical purposes, and, therefore, were really in themselves national property. Take an illustration of how this Act will work with regard to the town of Birmingham, and the great school that we have there. There is nothing whatever in the trust-deed of that foundation to say it shall be a Church of England school, or that Church of England teaching shall be given in it. The only expression is that the regulations of the school shall be subject to the approval of the bishop of the diocese; and yet, if this bill passes, there can be no Nonconformist governor of that school; the masters must continue to be in holy orders, and I am not quite sure whether the children of Nonconformists will not be prevented from obtaining the benefits of the rich exhibitions which belong to the school. (Hear, hear.) There is one other remark I should like to make, and it is this. It appears to me that half the condition that we are in to-day is the result of a concession in the original Act itself. I believe that Clause 19 contains the germs of all the mischief of the present bill, and it would be infinitely better if the framers of that bill had taken a more clear and definite course with regard to this matter; if they had said that, subject to a limit of time, all these endowments should be considered national. The 19th Clause, I believe, has really formed a bridge across which the clerical army are now passing, in order to obtain repossession of these great endowments. (Hear, hear.) The practical point for us to-day is, what course shall be taken upon this question. For myself, I should prefer one of two things; either that the progress of the bill should be altogether stopped, or that it should be passed in its present form. (Cheers.) I think it will be a matter to be regretted if the bill be modified. If it becomes law at all, I should like it to become law in its present character, so that its

real object and results may be fairly apprehended by the people; but I should certainly prefer that the bill should be stopped altogether, and that the present commission may lapse, and some further opportunity be given for considering this great and important question. (Loud cheers.)

Mr. RICHARD JOHNSON (one of the trustees of the Manchester Grammar School): The Manchester Grammar School dates from the time of Henry VIII. It is one of the pre-Reformation schools. We have in that school an original endowment of nearly 2,500*l.* a year. The school had become exceedingly corrupt and very inefficient, and in the year 1849 we obtained a scheme from the Court of Chancery whereby most of the abuses were done away with. Since then the trustees have been six Churchmen and six Nonconformists, and there has not been the slightest difference on ecclesiastical questions. (Hear, hear.) We have worked together in perfect harmony. About seven years ago the necessities of the school required a new scheme, which we obtained from the Court of Chancery, but the arrangement of the governorships was undisturbed. Since that time there has been a great extension of the work of the school. Formerly we had fewer than 200 scholars; now we have upwards of 600—250 who are paid for by the original foundation and upwards of 300 who pay a capitation fee of 12 guineas each. In order that we might make arrangements for the education of this additional number, we have raised about 50,000*l.* in Manchester. At a meeting of the trustees last Friday I inquired of the treasurer what amount of that 50,000*l.* had been contributed by Nonconformists. He said at least two-thirds. (Cheers.) One eminent Nonconformist alone has contributed no less than 20,000*l.*, and within the last month his widow, knowing that it was the intention of her husband to contribute still more, has given us a further sum of 3,000*l.* Now, what would be the effect of this Act upon our school? The Nonconformist governors will be ejected—"Shame!"—and not only so, but, if we read the bill aright, the children of Nonconformist parents will be debarred from all benefit of the scholarships and exhibitions to Oxford and Cambridge. And perhaps in connection with that I may state that the Manchester Grammar School stands at the head of all the grammar schools in Great Britain in regard to the number of exhibitions and scholarships won by the scholars at Oxford and Cambridge. The last 10,000*l.*, which was contributed by the Nonconformist to whom I have alluded, was for scholarships alone, and those scholarships, though founded by a Nonconformist, will be conferred exclusively upon the children of Church of England parents. ("Shame.") We made a strong representation to Lord Sandon on this subject, and asked if he would receive a deputation from us, but he refused to do so, though we have had an intimation from him that if we will withdraw our opposition he will endeavour so to modify the scheme as to exclude the Manchester school from the operation of the Act. (Laughter.) We will not agree to that. (Cheers.) I, for one, feel that it is an insult offered to us as Nonconformists that such a temptation should be laid before us—"Hear, hear!"—and I trust that the Nonconformists of Great Britain will stand firm, and if this bill is not withdrawn, will allow it to be carried with all its original enormity attaching to it. (Cheers.)

Mr. DILLWYN, M.P.: I should be very glad if the honourable gentleman who has just spoken would give me the name of the school which he has alluded to, and give me permission to ask Lord Sandon in the House whether or not the facts are so. I think it would be an important case to be brought out.

Mr. JOHNSON: It is the Manchester Free Grammar School.

Mr. DILLWYN: Have you any objection to my asking such a question in the House?

Mr. JOHNSON: Certainly not. Perhaps I may say that in what I have stated I have carefully kept within the mark. (Hear, hear.)

Mr. DILLWYN: I am much obliged to you for bringing it out. I have taken a strong interest in this matter, and I think it is a question which should be brought before the House before the discussion begins, and I will take care it shall be. (Cheers.)

Mr. CHARLES ROUNDELL (Secretary of the Commission for investigating the resources of our two National Universities) said: I beg that it will be clearly understood that, in appearing here to-day, I do not do so in any way as connected with the Universities Commission. I really have very few words to address to you, but I feel very strongly upon this question. I have had a great deal to do with the endowed schools in many ways as a governor of several very important foundations, and I have had some practical experience of the working of the Endowed Schools Act. Well, it strikes me that the extremely reactionary character of this measure can only be properly estimated by regarding it in its relation to the elementary schools on the one hand, and to the Universities on the other; because, if you deal with the endowed grammar schools in this sectarian, exclusive, and most reactionary spirit, you must remember that you are dealing a heavy discouragement to that invaluable part of our combined elementary and grammar school system which makes the elementary schools the feeders to the grammar schools of the country. Then, on the other hand, if you impress this reactionary character upon the endowed schools, which of us can say how soon the same reactionary measure will not be extended to the Universities themselves? (Hear, hear.) The one question that I

would deal with is this: What should be the action of the Liberal party? The Liberal members, of course, are the best judges of the course which they will think it most politic to take in Parliament, but for my part, being a moderate man, and very much disapproving of extreme measures, I feel so strongly upon the reactionary character of this bill, that I greatly hope that the Liberal members of the House of Commons will think it proper to use the forms of the House to prevent this most mischievous measure becoming law. (Cheers.) It may be said, "If you do that, what will happen? The Endowed Schools Commission will fall to the ground." Gentlemen, I should extremely regret that the excellent work which the Endowed School Commissioners have been doing should be brought to an end, but I infinitely prefer that to such a terrible misfortune being brought about as that this reactionary measure should be placed upon the statute-book. (Hear, hear.) All important as the bearing of this measure is upon the education of the country, I venture to put it to you that there is a still higher ground upon which this measure should be resisted. I mean this: that hitherto it has been the characteristic of English politics that what Parliament has once deliberately settled as a principle should not be lightly undone; in other words, that the party who succeeds to power should not abuse its temporary use of power by seeking to undo that which Parliament has deliberately settled. (Hear, hear.) And mark you, if the contrary principle is once introduced into English politics, the effect will be that English politics will be reduced to the level of French politics, and the English Parliament to the level of the French Assembly. On these grounds I venture to think that when the Conservative party comes forward with a measure which strikes at the root of one of the most valuable and most truly Conservative institutions of the country, that measure should be resisted to the letter. (Cheers.) Whatever may be thought of the attitude which the Nonconformists assumed during the late administration, it seems to me that the Tory party have delivered themselves now into their hands. (Hear, hear.) They have placed the Nonconformists of the country in this strong position. They are inflicting upon them a most grievous personal wrong—"Hear, hear!"—and the Nonconformists in resisting this measure are not only called upon to resist a grievous personal wrong, but also to be the champions of the great principle of the national character of these endowed schools. (Loud cheers.)

Mr. RICHARD, M.P.: I am very glad that so many gentlemen of position and reputation and influence have already declared themselves, in language so emphatic, against this measure. It is perhaps as well that our friends the Conservatives should have allowed the mask to drop thus early in the history of their official existence. There are many who have imagined, and I own I was myself somewhat inclined to that opinion, that it does not signify much, in these days, that a Government is changed. I had imagined, as the result of some forty years' political observation, that the rule was that the Tories improved in office and the Liberals improved in opposition, so that there was a mutual advantage by an occasional change; but certainly the indications that we have received during the present session of Parliament have served a good deal to undeceive me, and I think many who held aloof and took no active part at the last election, because they imagined it was of no very great consequence what set of men was in office, will now very distinctly discover that it does signify somewhat. (Hear, hear.) I concur also in the hope expressed by one of the preceding speakers, that this will also cure some of our leaders of the propensity they have shown of going down to Egypt for help. (Laughter and cheers.) There has been a great deal too much of that—(cheers)—and I think our present position is greatly owing to the attempt to reconcile the irreconcilable. At the same time I can hardly regret what has happened this session. I believe that the Public Worship Regulation Bill, and the Scotch Patronage Bill, and the Endowed Schools Bill, will tend in their practical operation in a direction somewhat different from that which their authors intended. (Hear, hear.) In regard to the duty of Liberal members of Parliament I hardly know what to say. There is no doubt that if we had fifty men united in purpose and determination we might prevent this bill passing. (Cheers.) Whether we can muster so strong a body of true and genuine men like those I see around me, I do not know. If we can, I am willing to be one of them. (Cheers.)

Mr. SHAW-LEFEBRE, M.P.: I am glad of this opportunity of expressing in the strongest possible manner my feelings as to the impolicy and injustice of the bill now before the House. Whether we look at its injustice to the Nonconformists or to the very serious effect it will have on the education of the country, I think it is equally to be regretted, and, for my part, I shall use all the efforts I can to resist it—(cheers)—and I have the authority of Mr. Forster to say that he is of the same opinion, and that he will do his best to see that this measure does not pass. The Act of 1869 was in itself a compromise in many respects, and now that that compromise has been upset by the Tory party, I think the first thing we should do is to lay a foundation for a much more liberal measure. In 1873 we had another objectionable compromise; but now I hope that the Liberal party will lay down this broad basis, that all endowed schools prior to the date of 1779 shall be treated in future as non-sectarian, and be thrown open to the country. It will be possible to test the feeling of the House in

many ways by amendments to the bill. I have myself given notice of an amendment to prevent the operation of the bill in all those schools in respect to which schemes have already been passed. Then a clause might be inserted to prevent its operation in schools founded during the Commonwealth; and though I do not suppose we shall pass any such amendments, it may be desirable to know what the Tory party think upon all these points. I merely throw out these matters for consideration, and, for my part, though it is a serious thing to resist such a bill by obstruction, yet it will be a matter for grave consideration whether at this period of the session that course should not be adopted. (Cheers.) It is quite clear from the speeches that have been delivered, that from the time of their entrance into office the present Government decided upon this course, and I am informed that there has been no communication between the Duke of Richmond and Lord Sandon and the three commissioners at the head of the Endowed Schools Commission. There has been no attempt to discuss the policy which the commissioners were pursuing, and from the very first we may be perfectly certain that the Government have been determined to break up the commission. That being the case, why was not the bill brought in at the commencement of the session, when the feeling of the country could have been tested? It is a measure which I think Liberals are bound to resist, and for my part I will do what I can to prevent its becoming the law of the land. (Cheers.)

Mr. HOGGON: It is perfectly obvious that a great injustice is going to be done, and it is our fault if we are quiet. At the present time we hear a great deal about the will of the founders being paramount, and it seems to be regarded as almost wicked and communistic to say anything to the contrary. But no man, whether he be duke or peasant, can by any possibility tie up his land except for lives in being, and for twenty-one years after; and it is entirely opposed to the spirit of our law, that property should be tied up for more than a limited time. I see a boy walking along the street with a blue coat and yellow stockings and a foolish cap. How does that happen? That is the will of the founder. (Laughter.) I am rather inclined to smile when I think that in 1874 we are foolish enough to be bound by the will of the founder in such matters; but that boy may go to Moses and Son, or any decent tailor, and rig himself out in another dress; and no harm will be done: on the other hand if you put the mental blue coat and yellow stockings on a boy you cannot get rid of them. (Cheers.) That is the real case here—(cheers)—unless we take broad ground and say that the men of the present day, who have the battle of life to fight, shall not be tied by a deed 200 years or 300 years old, we shall never get on any proper basis of legislation. Instead of dealing with each particular case, we ought to take a broader principle, and to state that within a certain limit no man shall keep his hand on his property long after death. If he was a wise and sensible man, as probably he was when he founded the school, he would have changed his mind several times ere now, and therefore we all ought to have equal chances to win or lose the game, according to our own abilities and responsibilities.

Mr. WATKIN WILLIAMS, M.P.: There is probably no part of the United Kingdom where the feeling of disappointment and almost resentment will be felt more strongly than in the Principality of Wales, for it is notorious that the great bulk of the people there are Nonconformists, and that they have a large number of not very wealthy, but valuable, endowments in the shape of grammar schools. I think I may venture to say that this bill, objectionable as it appears to us now, will bear most valuable fruit. It will open the eyes of the Nonconformist and Liberal party to the intended policy of the Conservative Government, and it will show the Liberal party that the time is come when a far more radical measure must be carried out than the Act of 1869. Therefore I suggest that we should not attempt to amend this bill. If it is to be passed, let it be passed in all its deformity. (Hear, hear.) Let the country see what it is, and we may be certain of this, that a measure of this sort cannot by possibility stand or be permanent—(cheers)—and my hope is that the present measure will prove to be but the forerunner of one which will be far more satisfactory and sweeping than the late Government was prepared to carry out. (Cheers.)

Mr. GEORGE POTTER said that the working classes entirely sympathised with the opposition to the bill. He would recommend the Nonconformist members of the House of Commons to use the forms of the House as the Radical members did to oppose the Parks Regulation Bill, and then they would prove successful. The working classes were deeply interested in the endowed schools and in their future distribution, and at a meeting of the Labour Representation League on Friday last a resolution was passed to uphold and strengthen the hands of the Liberal party in their opposition to the present bill. (Hear, hear.)

The resolution was cordially and unanimously agreed to.

The Rev. J. G. ROGERS: I rise to move—

That this conference expresses its earnest hope that a measure so unrighteous and so dangerous will be strenuously opposed at every stage in both Houses of Parliament, and it expresses the further hope that if, notwithstanding such resistance, the bill should be forced through Parliament, arrangements will be immediately made for eliciting such an expression of public opinion on the subject as will at an early period lead to its repeal.

We are reaping to-day the fruits of a policy of weakness and compromise. (Hear, hear.) If the Endowed Schools Bill had been dealt with as the University question was dealt with previously, no Tory Government on earth would have dared to attempt the reversal of the policy which had been firmly and distinctly laid down. But, gentlemen, if our own leaders when in power will go and say to these people, "We want to please you as much as we can," is it at all wonderful that when they get into power themselves they should think they had a right to expect a great deal more? One speaker said the door was first opened, and now they are trying to shut it again; but the door has never been opened. There has been a weak attempt to let in a little light through it; but there has been no attempt to open it, and still less to take it off its hinges and consign it to the flames. (Hear, hear.) We have now to consider what can be done, and the first thing, I think, is that our friends in Parliament should rally to a sense of what the importance of this crisis is. If there ever was a crisis which justified the pursuance of an obstructive policy it is this. (Cheers.) For what is the fact? Here is a bill of the most reactionary character introduced at such a period of the session as absolutely to prevent the possibility of fair discussions in the House, to say nothing of discussion outside in the country. Do you suppose for a moment that, if the Liberal Government had introduced a measure, whose second reading was taken on the 13th July, for the purpose of making these sectarian institutions national, the Tory minority would not have found means to prevent that bill from passing that session? Why, they have defeated measures of a much less formidable character by such tactics. Such a change of policy ought to be deliberately and carefully taken. (Hear, hear.) There ought to be time for discussion and eliciting the public opinion of the nation. We have had neither one nor the other; and if our friends in Parliament do not feel that this is the time to do battle at every point, they greatly disappoint the expectations of those outside. I did not expect that the shattered ranks of our Opposition could have had this opportunity of thus being speedily united together again; but if the spirit which breathes throughout the Nonconformist denominations at this present moment could be infused into our leaders, they might even before this session closes stand once again at the head of a strong and united party. (Loud cheers.)

The Rev. Dr. DONALD FRASER seconded the motion. In doing so he said he felt that a very gross piece of injustice was sought to be done to a large portion of Her Majesty's English subjects, and if the promoters of the bill supposed that they would only have to meet the opposition of what they called political Dissenters, they would make a most egregious mistake, because he was convinced that no branch of the Protestants of England, outside the Established Church, would have the slightest difficulty or hesitation about throwing themselves into a most hearty and continuous opposition not only to this particular measure, but to the whole policy which it indicated. Even within the Church of England herself, a great many would rise up and say that injustice like this should not be done. He believed he could say, for those with whom he was connected, that they would heartily co-operate in any steps that might be necessary to bring this question in a very decided and vigorous way before the country. (Cheers.)

Mr. CHARLES MIALI said that in introducing the bill Lord Sandon was good enough to say that Nonconformists could not be both belligerents and allies. What was the meaning of that remark? Simply this: that if Nonconformists pursued a policy of opposition or aggression against the Established Church they should be punished for it, and that the punishment should come in the form of such a bill as that which he had introduced. That was the creation of a new and most obnoxious test, and one which was calculated to arouse to the very utmost a feeling of indignation among Nonconformists. It took a whole session, in the last Parliament, to settle the endowed schools question; it was done in the most deliberate manner, and with the assent of Lords as well as Commons; but the present bill intended to reverse that settlement, had been sprung upon the country, and was attempted to be forced through Parliament in a single fortnight at the far end of the session. This was another reason for determined opposition, and he most cordially re-echoed what Mr. Rogers had said as to the course which might be fairly taken by the Liberal party in Parliament. (Cheers.)

Mr. PETER BAYNE said he considered that the principle of the bill was virulently bad, and that the conduct of the Conservative party in bringing it forward was that of an enemy who had lain in ambush, and had but just risen into view. He was one of those who thought that the Conservative Government could not be capable of such conduct; for so far as he could see any principle in the bill it was that Englishmen who were not members of the Church of England should be doomed, so far as Parliament could doom them, to intellectual darkness. This was exactly the ground on which the whole Liberal party could unite. The Conservatives were now setting up the principle of ecclesiasticism as against that of nationalism, and never in recent times, so far as he could recollect, had these two principles been brought more distinctly into conflict.

Mr. BROADHURST (Secretary to the Labour Representation League) stated that the association would co-operate most heartily with any and every

society which was prepared to offer an uncompromising opposition to the bill. The expression of feeling at the meeting of the League on Friday last was one of extreme indignation, and it was felt that the Liberal members ought to pursue a course of opposition to it to the very end of the session.

The Rev. EDWARD WHITE considered that if the system of reprisals were once adopted, as it naturally would be if the present bill became law, the very foundation of English legislation would be unsettled, and therefore it would be better to use the forms of the House to prevent its passing.

Mr. HEARNE said that the prevailing sentiment in Westminster was strongly in favour of the Endowed Schools Commissioners, and opposed to the jobbery and robbery which was perpetually taking place in endowed schools under the plea that the interests of the Church of England must be supported.

The resolution was unanimously agreed to.

Mr. HENRY LEE (of Manchester) proposed a vote of thanks to the chairman, and in doing so, said that the animus of the Tory Government in this matter of the Endowed Schools Act was shown by the fact that the present bill was drafted three months ago; yet it was not introduced into Parliament until nearly the close of the present session.

Mr. HILL, M.P., seconded the motion. He considered that the present crisis was really the fruit of the disunion and discord which split up the Liberal party at the last election. Toryism was manifestly resolved not to pursue a policy and compromise, but to do all it could to carry out its own principles, and the measure of reaction which would take place would be the amount of resistance on the part of the public. He therefore did not expect a much better state of things until another election took place. He trusted that the result of the present meeting would be to impart to the Liberal party that union which is strength, and to teach them that they must more decidedly deal with abstract principles, and inquire into the whole theory on which these endowments were based.

The resolution having been cordially agreed to, the Chairman acknowledged the compliment, and the meeting then separated.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP'S STORTFORD.

A large number of friends and supporters of this institution assembled yesterday afternoon in the large schoolroom, which was tastefully decorated with flowers and evergreens, to witness the annual distribution of the prizes. Mr. E. Grimwade, the chairman of the committee, presided; and among the company present were Mrs. Jos. Crossley, Miss Leighton, Miss Heard, Miss Deed, Mrs. Schaeffer, and Miss Perry; the Revs. Dr. Moffat, R. D. Wilson, R. Allott, B.A. (head-master), W. Field, J. L. Collins, R. McCall, C. H. Hardman, J. Wood, D. Grigby, G. E. Singleton, T. W. Cuthbertson (chaplain to the school), E. T. Egg, B. Hodgkinson, D. Davis, E. V. Horton, R. E. Forsyth, and Professor Newth; Messrs. A. Boardman (local secretary), Linsell, R. Pearce, J. Slater, E. Slater, Methven, Death, Manning, Prentice, D. Gurbane, G. F. Whitely, &c.

The proceedings commenced with the singing of the hymn, "Let our voices join to bless," after which the Rev. R. Allott read the 19th Psalm, and the Rev. R. McCall offered prayer.

The CHAIRMAN then announced that Mr. Henry Richard, M.P., who had undertaken to distribute the prizes, was detained by the debate on the Endowed Schools Act Amendment Bill, but that Dr. Moffat would kindly take his place, though that gentleman had made it a condition of his attendance that he should not have to take part in the proceedings. An apology was also made for the absence of the Rev. R. Hannay, and Messrs. T. Scrutton, James Spicer, and J. Glover.

The HEAD MASTER proceeded to read an exhaustive report from the Rev. E. H. Morgan, Dean of Jesus College, Cambridge, on the examination conducted by him during four days of the present month. This document minutely and impartially detailed the attainments and deficiencies of the boys in the various branches of study, specially mentioning the sixth form as deserving of great praise. The head boy Champ (whose name was received with loud applause) had obtained 2,073 marks out of 2,900 given on the whole examination, and fully deserved the scholarship which had been awarded to him, though putting mathematics out of the question, Fielden was on the whole his equal, and the whole form showed the results of honest, determined work. The examiner had been unable to adjudge the writing prize, simply because, as a rule, every boy wrote so well that it would have taken up too much time, and prevented his finishing his report in time for the distribution of prizes. (Hear, hear.) He could have wished that the French, as read, bore somewhat more resemblance to any known language—(laughter)—but the examination had been, on the whole, very satisfactory; while the simple and straightforward demeanour of the boys left nothing to be desired. (Hear, hear.)

Mr. ALLIOTT further read the report of the local committee on the domestic arrangements, which were under the superintendence of Mrs. Schaeffer, who had recently been appointed to the office, and whose name was received with loud applause. It was very satisfactory to notice that though the school hospital had been two years in existence there had been no occasion for its use.

The CHAIRMAN, who would not detain the company with a speech, expressed the great interest he had felt in the institution from the first. In connection with Mr. Cuthbertson and a few other friends, he had taken a prominent part in its formation, and the results had justified their expectations. One of their chief objects had been that the boys should be so trained to understand Nonconformist principles that they should not be lost to Nonconformity on leaving school.

Dr. MOFFAT proceeded to distribute the prizes, accompanying each presentation with some warm-hearted and inspiring remark. The prizes, which consisted of high-class books in handsome bindings, were accompanied in each case by a button-hole bouquet given by Mrs. Portway. The following is a list of the recipients, beginning with the lower grades:—

1st form, 2nd division—Whyte, sen., Womersley; 1st division—Livena, Simpson; 2nd form, 2nd division—Hayward, sen., Brunwin, jun.; 1st division—Beard, Duff; 3rd form, 2nd division—Williams, Cowell; 1st division—Harding, Forsaith; 4th form, 2nd division—Fisher, Livena, sen.; 1st division—Fielden, jun., Florence; 5th form—Cuthbertson, Wood, sen.; 6th form—Champ, Lockhart. Good conduct, Bryant; music, Robert Charles Hayward; drawing, A. Bishop; drill—Thoday, jun., Cuthbertson; singing, Arthur East; reading, J. H. Champ; writing—Brunwin, sen., R. Herschel; spelling, A. Williams. Extra prizes—Thomas Griffin, Herbert Lee, Fielden, Reid, Jones (son of Rev. Elizer Jones, late of Ipswich), Cook, sen., who was said never to have needed a word of reproach. Three of the prizes (including a handsomely-bound copy of *Doré's Dante*, awarded to Champ) were given by Mrs. Heard, three by Mrs. Brook, a lady formerly connected with the school, and two by the masters.

The Rev. R. D. WILSON then addressed the boys, having undertaken the duty at very short notice, in place of Dr. Moffat, to whom it had originally been entrusted. He had not come to preach to them, nor to philosophise on some high educational theme, but a few sympathetic hints might be helpful to them. Man's character chiefly depended on two factors, home and school. What a boy was at school he in most cases would be when a man. The bright, clever, open-hearted fellow who would rather suffer than sneak, and who had the good opinion of his schoolfellows, would develop into a man around whose head there would shine a nimbus of glory. But the sneak who shirked honest work, and would bring his best friend into trouble rather than suffer himself, would live an idle, purposeless life, and make no friends. In after life they would go on developing the fruit whose buds were seen in youth. As an instance, he would mention Mr. W. E. Gladstone as one of the greatest prize-takers at school, and whose subsequent University career was equally distinguished. He had developed into the most eminent statesman of the day, and his future was probably destined to eclipse his past career. Homer, Demosthenes, Thucydides, Virgil, Cicero, Julius Cæsar, and Cornelius Nepos, might seem very dry to them when at school, because they had to be studied as task work; and task work always was, and always would be, uninteresting. But the lessons those worthies taught would blossom in after life; and when the boy came to take his place in the ranks as a man, onlookers would look back to the days passed at Bishop's Stortford and say, "Ah yes! he learned his lesson well when young." If they were true to their work, their masters, their parents, and themselves, they might carry away golden grain wherewith to enrich their lives. That was the East Anglian Nonconformist Grammar School; and his blood thrilled at the memories of the grand uncrowned king who found his Ironsides in those eastern counties, who made cavaliers bow, and brought Europe to do homage to him. Much had been recently said of "sweetness and light," of which they, as Nonconformists, were believed to be destitute; but Isaac Watts, Philip Doddridge, and numerous others, were proof that Nonconformist mothers had given to England some of her best, strongest, and bravest men. An American gentleman had informed him that though the New England States were the life-blood of America, it was found impossible to get their young men to serve in the late war, except by conscription, until "abolition" was inscribed on their banners, when the Puritan blood at once responded to the call. Mr. Wilson, in expressing his desire that each young gentleman in that school should be a thorough Nonconformist, said, "You need not be ashamed of Nonconformity, it is founded in truth, it has grand traditions, and I believe it has before it a future which will be bright with the fadeless glory which streams from the cross of the Saviour and Conqueror of the world. Be Nonconformists—strong, true, genial, cultivated, full of sweetness and light, animated and guided by the sweet reasonableness of high Christian principle. Depend upon it, culture—true, liberal, high culture—is destined to accomplish a greater service in the near future than many things which seem to make more noise." They must keep abreast with the culture of the country, and never apologise for Nonconformity. But with all their Nonconformity they must be true-hearted Englishmen, and not confined within denominational boundaries. England demanded their best service, and was worthy of it. Mr. Wilson concluded by exhorting parents to keep their boys at the school as long as

possible, as they would thus be the better fitted for any business or profession.

The CHAIRMAN then called on Dr. MOFFAT, who said that he had hardly been physically able to utter even a few words at the meeting of the Bible Society on the previous day, but he supposed that excitement gave strength to the vocal organs. He was always delighted to talk to boys and girls, though he found it difficult to think in his native language. The names of all objects presented themselves to him in the Bechuana language, with which he had been familiar for more than fifty years. The Doctor proceeded to recount some of the difficulties he had had to overcome in mastering that language, and gave some amusing instances of occasional errors which he committed during the process. He then impressed on the boys the superiority of their advantages as compared with his own when young. He had been sent to the parish school, where the only manual for beginners in reading was the Shorter Catechism, preceded by the alphabet and the numerals, without any intervening lessons, and the "tawse" was called into frequent requisition. Livingstone had had the same kind of education. The Doctor went on to detail the process of physical education employed by some of the African tribes, in order to make men and women robust and hardy, and impressed on the boys the happiness of their lot by contrast. He exhorted them to be accordingly thankful, and to improve their time in relation to eternity, to be kind, gentle, forgiving, and truthful, illustrating the last-mentioned point by an incident from the early life of George Washington. The Doctor having expressed his thankfulness for the opportunity of meeting the boys, concluded his speech amid loud cheers.

The Rev. Mr. Egg, of Woodford, would reserve to a future occasion the remarks he had intended to offer, but was glad to observe among the boys who had taken prizes so many names familiar to Nonconformist churches, and was especially glad that so many of the prizes had been taken by the sons of ministers. Having testified to the advantage the boys enjoyed in the able ministry of Mr. Cuthbertson, he moved a vote of thanks to the headmaster, and to Messrs. Wilson and Moffat, all whose names were received with loud applause.

The resolution was seconded by Mr. FIELDEN, of Walthamstow, and carried by acclamation.

Mr. GRIMWADE, as chairman of the company, expressed his gratification that the domestic arrangements of the school were so well approved by the local committee, and that the health of the boys was so satisfactory.

The company then adjourned for luncheon, after which suitable toasts and votes of thanks were proposed and responded to by the chairman, and by Messrs. Manning Prentice, Whiteley, Alliot, Champ, Moffat, Wilson, Methven, Cuthbertson, Portway, and Slater.

The proceedings were terminated by the singing of the Doxology.

A PLEASURE TRIP TO ICELAND.—Arrangements have been made for a steamer chartered by a private party to leave Liverpool on the 28th inst. for Iceland, during the King of Denmark's visit to the island. The first week in August is to be devoted to special festivities in honour of the thousandth anniversary of the colonisation of Iceland. Ample time will be allowed to visit the Geysers and other places of interest. The trip is expected to occupy about three weeks.

PEOPLE'S CAFÉ COMPANY.—A number of gentlemen and ministers of various denominations assembled on Wednesday at Sion College, London Wall, for the purpose of holding a conference with the president and directors of the People's Café Company. The Rev. W. H. Milman, President of the college, took the chair. Amongst those present were the Earl of Shaftesbury, Mr. A. Brown, M.P., Mr. T. A. Denny, Rev. C. Marriott, Rev. R. C. Milling, &c. The Chairman, in opening the proceedings, wished success to the movement, which he said was intended to present a counter attraction to the public-house. The Earl of Shaftesbury, as president of the company, pointed out the practicability of the scheme by instancing the commercial success of the Shaftesbury Park dwellings for the working classes, and of the model lodging houses in various parts of London. One effect of the model lodging house was to compel the owners of similar places to keep them in good order, for otherwise they would obtain no lodgers. He was inclined to look for the same effect from the establishment of cafés, which would in time bring about an improvement in public-houses. The noble earl spoke feelingly of the temptations to which the lower grades of the people were subjected on account of having no means of domestic enjoyment, and appealed to those present to aid the movement. Various suggestions were thrown out as to the games to be allowed, and the manner in which the cafés were to be managed. It was intimated on the part of the company that all the games permitted in public-houses would be permitted, and that there would be nothing sectarian or exceptional in any of the proposed institutions. The propriety of opening on Sunday had also been considered, but all that could be promised was that the best would be done in every case. The Rev. S. Minton set a practical example to the meeting by declaring his intention to subscribe for one hundred shares. A vote of thanks to the rev. chairman brought the proceedings to a close.

Literature.

DR. FARRAR'S "LIFE OF CHRIST."

Except in translations from the German, we have no Life of Christ which at once embodies the results of modern Biblical science and commends itself to those who retain a hearty faith in the Gospel Christ came to be and to teach. Professor Seeley's *Eccle Homo* is but a fragment, and, admirable as it is in many respects, it by no means adequately portrays the higher and more spiritual aspects of our Lord's character and ministry; and Beecher's "Life of Jesus the Christ," although most admirable in its large handling of the moral and spiritual teachings of our Lord, makes no pretension to the various learning and fine cultivated critical tact which its theme demands. Most English students have necessarily fallen back on the translations from the German to which we have referred, and especially on Messrs. Clark's edition of Lange's "Life of Christ," one of the best and ablest books which the orthodox school of Germany has produced. But all translations of German books are cumbersome and tedious to the English reader; and that, not only because they are translations, nor only because the German style is more involved and wordy than the English, but very mainly because the German author, entangled in controversies which have little interest for us, addresses himself to wants and difficulties other than those of which we are conscious.

It was, therefore, a happy thought which led Messrs. Cassell to resolve on issuing a Life of Christ which, while it embraced the most recent discoveries of Biblical science and criticism, should address itself to the general reader and place them at his command. A scholarly yet popular Life of Christ was much wanted by the thousands who teach in our schools, and by the tens of thousands who now read and study the Gospels for themselves.

This want has been met, met fully and admirably, by the Life now before us; met all the more fully and admirably perhaps in virtue of an obvious defect—viz., its over ornate and rhetorical tone, a defect which, at least in one quarter, has been most grievously and unjustly exaggerated. It must have been a task of no little difficulty to select the author to whom the work was to be entrusted; and on the whole, no better selection could, in our judgment, have been made. Bishop Ellicott might have written a book for scholars, marked by the reserve and self-restraint which some critics regard as well-nigh the only graces of style; but Dr. Farrar writes with an enthusiasm, a vividness, a love for his subject and his task which cannot fail to awaken sympathy and to seize on the popular imagination. Nor is he lacking in other qualities for the work. His natural gifts, his long training as classical scholar and teacher, his acquaintance with the Hebrew language and literature,—all of which eminently fitted him for the task, have been supplemented by a visit to the Holy Land and by special studies of the Gospels and of the vast literature which has gathered round the Gospels. And, as under the conditions might have been expected, he has produced a Life of Christ, in which all the delicate shades and nuances of thought and feeling conveyed by the amended Greek text of the Gospels are brought out, and the light thrown on that text by a familiarity with the Talmudic writings and a personal acquaintance with the scenes described in the Gospels is used to illustrate it. Only he who has himself gone over the ground covered by Dr. Farrar can duly appreciate the labour with which he has gathered together whatever materials would help him in his work, and the skill with which he has used them. Illustrations of the incidents in the life of our Lord, or of the gracious words which proceeded out of His mouth, drawn from the natural features of Palestine, or from Eastern customs, or from Jewish literature, or from a delicate discrimination of the force of a Greek particle or verb, are to be found on almost every page; and yet the book is one which everyone may read and understand, one in the spirit and aim of which every Christian will sympathise.

Did space permit it would be easy to vindicate the praise we have given this book by numerous citations from it. But although we have no personal acquaintance with Dr. Farrar, our spirit has been stirred within us by a cruelly severe and unjust attack upon his book, an attack, too, contained in a paper commonly marked by the singular fairness and impartiality of its critical reviews; and we prefer to add a

* *The Life of Christ*. By FREDERICK W. FARRAR, D.D., F.R.S. 2 Vols. (London: Cassell, Potter, and Galpin.)

few words on this review to citing from the work before us.

In the *Spectator* of the 11th inst.—and since the *Spectator* is notoriously unfair in its treatment of Nonconformist claims and interests, we repeat with emphasis our conviction that, in its notices of books, it is scrupulously fair and just—Dr. Farrar's "Life of Christ" is described as written "in the style of the *Daily Telegraph*," as characterised by "gushing rhetoric," by "words too big for the thoughts," by "tinsel epithets," which do not conceal "the poverty of the fancies" they trick out—in short, as disfigured by all the worst faults of style; and the charge is backed up by a long quotation in which these faults are said to be exhibited. His learning, his scholastic qualifications, his devout belief in the Christian Faith, are admitted indeed, but admitted in an incidental and grudging way; so that the impression left on the reader's mind is that, whatever excellences the book may have, they are all swamped by the barbarous and sensational style in which the book is written.

Now, we have admitted that Dr. Farrar's style is not altogether to our taste, that it is too ornate, too rhetorical. But we take leave to say that it is utterly unjust and unworthy of the *Spectator* to speak of the book in terms which imply that readers of taste and culture will find it altogether insufferable; and that to speak of it as "The Life of Christ, by a *Special Correspondent of the Daily Telegraph*," is a wanton cruelty, and indicates a personal animus, compared with which any defect of style may be easily pardoned. Nay, more, we have gone carefully through the very passage which the reviewer cites to justify his censure, and we are bound to say that, while there is little in the style of this passage to offend even the most refined taste, there is hardly a sentence in it which has not been suggested by some turn of expression in one of the four Gospels. Even if the style were "sensational," it would not be fair to pass over the skill with which all the details of the scene as recorded or suggested in the Gospels are worked up, and to condemn it as a piece of gushing rhetoric; but, as in point of fact the style is hardly more rhetorical than that of the *Spectator* itself, what are we to think of the critic and of the motive which led him to pen his censure? It is such reviews as this which make us ashamed of our trade, and which have led the public to conclude that they cannot trust what the papers say, but must see a book for themselves before they order it from their booksellers.

Let none of our readers be deterred from ordering it by the outcry which has been raised against it, and is likely to be repeated. They, and especially our ministerial readers, will find in it much instruction and guidance that they will be glad to have, much that will at once define and enlarge their conceptions of the marvellous story narrated in the Gospels. Indeed, with this Life of Christ at hand, and the "Life of Jesus," by Mr. Beecher—should it ever be completed, as we trust it soon will be—any student of that Divine Life may well feel that he has at command all the materials and suggestions he needs.

MRS. CRAIK'S NEW STORY.*

Mrs. Craik inscribes this story to one who is dear to her in these words:—"This story, 'My Mother and I,' was written for and is 'inscribed to my child.'" To their children parents may well dedicate this story for use and profit. It does not pretend much in the way of plot; there is no great range of character or dramatic force in it; but it is so true—there is much of "sweet purity" and grace about it, that it deserves to be classed with the very best of Mrs. Craik's work; and there can be no doubt whatever that it will have a place in English literature long after many of its more pretentious rivals have been forgotten. The story may be simply outlined. Elma Picardy, with her mother, who has had some difference with her father's family, come to live near Bath; in town one day her grandfather, General Picardy, comes upon her, when her mother is not with her. A reconciliation follows, and the girl is introduced to all her relatives—Cousin Conrad among the rest. She soon comes to love her cousin, and her heart is only beginning to make confession to itself, when she finds that her grandfather has other views for her, and wishes to marry her to a wealthy baronet. Difficulties and distresses intervene, but finally matters are on this point set at rest. But Cousin Conrad falls ill, and after considerable suffering, he dies; so that the last words of the story reveal all in

revealing faithfulness in affection:—"Of course 'I have always remained Elma Picardy.'"

In a story primarily meant for girls the tone is everything. There may be much or there may be little to tell; but a pure domestic air needs to be diffused through the whole. Mrs. Craik has admirably caught and maintained this, and the little that she has to tell is told with real grace, purity of feeling, and with a certain verisimilitude and faithfulness which show close study of human nature and determination to make as much of the materials as possible. The story is put into the mouth of Elma, who, looking back from the calm atmosphere of age, recounts her own youthful fancies and deprivations, her affection for her mother and the incidents of her one faithful love, with genuine simplicity—a matter which is not so easy of attainment as might appear. This is the closing passage, and it is done with gracious tact in view of many of the ideas which we are told obtain among young ladies in our day:—

"All that was his became mine. He left it me—and it was a large fortune—in a brief will, made hastily the very day after he received word of my grandfather's death! He gave me everything absolutely, both 'because it was my right,' and 'because he had always loved me.'"

"He had always loved me. Then, why grieve? 'In course of years, I think I have almost ceased to grieve. If, long ago, merely because I loved him, I had felt as if already married, how much more so now, when nothing could ever happen to change this feeling, or make my love for him a sin!'"

"I do not say there was not an intermediate and terrible time—a time of utter blankness and darkness—when I 'walked through the valley of the Shadow of Death'; alone, quite alone. But by-and-bye I came out of it into the same twilight—see, came out of it, I should say, for she had been close beside me all the while, my dearest mother!"

"She helped me to carry out my life; as like him as I could make it, in the way I knew he would most approve. And, so doing, it has not been by any means an unhappy life. I have had his wealth to accomplish all his schemes of benevolence; I have sought out his friends and made them mine, and been as true to them as he would have been. In short, I have tried to do all that he was obliged to leave undone, and to make myself contented in the doing of it."

"Contented," I think, was the word people most often used concerning us during the many peaceful years we spent together, my mother and I. Now it is only I. But I am, I think, a contented old woman yet. My own are still my own—perhaps the more as I approach the time of reunion. For even here, to those who live in it and understand what it means, there is, both for us and for our dead, both in this life and in the life to come, the same 'kingdom of heaven.'"

The high teaching of the story is only diffused through its gradual action, and takes the mind by surprise after the incidents have had their own effect, which should help to recommend it to old as well as to young people.

BRIEF NOTICES.

Sermons by the late Robert S. Candlish, D.D., with a Biographical Preface. (Adam and Charles Black.)

This is a memorial volume containing eighteen sermons by the eminent Scotch Divine, friend and successor of Chalmers, and one of the chief leaders of the great secession which led to the formation of the Free Church. Dr. Candlish was best known to many south of the Tweed by his trenchant criticism of the theological views of Mr. Maurice. These sermons breathe a spirit of fervent piety and intense faith, though clothed in the form of rigid Calvinism. If Candlish and Maurice have met "behind 'the veil,'" they have doubtless discovered that in spite of their hot dispute on earth, they were both in reality united by sincere devotion to the one Lord, one faith, and one baptism.

Duncan Matheson: the Scottish Evangelist. By the Rev. J. MACPHERSON. New and cheaper edition. (Morgan and Scott.) We are glad to see a cheaper edition of this book; for it records the life of a devoted man, who was privileged to do a great work. Whether Duncan Matheson visited the Scottish fairs, or ministered to wounded and dying soldiers in the Crimea, he was earnest in his work and showed great firmness and tact in the doing of it. He was narrow in his ideas of some things; but wide in his sympathy and concern for the poor and ignorant and suffering, and was ready to brave all dangers if so he might enlighten and save. We have re-read the story of the Scottish Evangelist with pleasure, assured that, though we do not agree with him in many of his views, he was a genuine soldier of the Cross.

Wordsworth's Tour in Scotland in 1803. Edited by Principal SHARP. (Edinburgh: Edmonston and Douglass.) This charming book takes you back seventy years to the days when Wordsworth and Coleridge were both young, and "cultivated the 'Muse on a little oatmeal.'" The writer of the journal was Dorothy, Wordsworth's favourite sister and guardian genius—and it establishes her claim to all the love which the poet bore towards her. Her mind was a pale moonlight reflection of his own—

but not the less charming for the paler radiance with which it shone. She here describes a journey made by herself, her brother, and S. T. Coleridge, to the then nearly unknown land of the mountain and the flood. And the journal is a wonderful record of the beauty of the country, and of the sloth, dirt, and penury of its highland inhabitants at that day. Truly, seventy years have done much for Scotland. But the lovers of Wordsworth will here find something of even more interest than a topographical narrative—they will learn the genesis of some of the poet's most famous pieces. The story of the halt at Inversnaid, and of the origin of the poem, "Sweet Highland Girl," &c., is a perfect idyll. The public owes its hearty thanks to Dr. Sharp for his labour, not the less because in every page it has clearly been a labour of love. Dorothy Wordsworth wrote English of faultless simplicity, and the narrative shines all over with gleams of genius and womanly goodness.

Barbarossa, and other Tales. By PAUL HEYSE. From the German, by L. C. S. Authorised edition. (Tauchnitz; Low.) Heyse is one of the most remarkable story-writers of present-day Germany. He has simplicity, but he has also depth; deals often with ordinary characters, but succeeds in surrounding them with a wonderful halo of interest, so that you are surprised at the fascination which he exercises, and his tone is always so pure that we need not be afraid to put his book into any hands. He has a fine feeling for reality, and now and then reaches a genuine pathos. "Barbarossa," though it has subtle touches, we do not by any means think the best of the tales here; we are inclined to award this honour to "Lettka," which is an example of the author's best style. Mrs. Smith, who has already done some admirable work in the same kind, has done Heyse full justice; rendering him—no easy task either—into crisp, clear, idiomatic English, so that the little volume may well become an English classic. We could almost wish that we could once more meet with "L. C. S." in periodical literature as often as we were wont. It needs not to be said that this volume—like all the Tauchnitz series—is very neat and handy to the pocket.

The Christian Life: a Book of Bible Helps and Counsels for Every Day throughout the Year. (Ward, Lock, and Tyler.) This is one of a class of books which increases, and this proves that they are found useful. Scraps of verse sandwiched between a text and a moral reflection from a great author, with a red line round, make an uncommonly neat page to the eye; and though we fear such compilations sadly tend to encourage hurried superficial reading, yet time is short, and our age is a busy one, so that if the book aims well and is fairly done, nothing ought to be said against it. This one is clearly done with taste, and is neatly got up every way.

The Biblical Treasury. Vol. IV. (Sunday-school Union.) This "Magazine of Scripture Illustration and Criticism" is designed for the use of Sunday-school teachers. It seems to be carefully prepared, and contains, besides explanations of texts, many effective stories fit to fix truth in the minds of the young.

Lectures on Preaching. By Rev. H. WARD BEECHER. (Clarke and Co.) This is the series of lectures given at Yale College last spring. And they are crammed full of good suggestions for preachers and hearers.

Messrs. Cassell, Petter and Co. have published the half-yearly volume of *Little Folks* in a gay binding. It contains stories and papers of all kinds—some written for prizes by clever boys and girls. The editor seems to have the knack of suiting the juvenile taste, and our young friends at home or at the seaside will find this book and its varied illustrations a never-failing source of interest.

The National Portrait Gallery by the same firm is an excellent idea. This sixpenny serial is issued twice a month, and each part consists of a coloured portrait of some eminent public man, produced by a new process. The three already issued are Mr. Gladstone, Mr. Disraeli, and Mr. Bright, with illustrative memoirs. The full-page likenesses are very striking, especially those of the ex-Premier and Mr. Bright, and the biographical notices are free from bias. The portraits of eminent statesmen, divines, authors and artists of the last half-century "associated with the nation's history," will follow in due course. The *National Portrait Gallery* is a marvel of cheapness.

A Minnesota paper made a young poetess say, "Oh, for a heart full of sweet yearnings!" The poetess wrote to the editor, declaring that she wrote "yearnings," and that the printer who set up yearnings was a calf.

* *My Mother and I: a Girl's Love Story.* By the Author of "John Halifax, Gentleman." (Isbister and Co.)

Miscellaneous.

OFFICIAL CAUTION TO RAILWAY COMPANIES.—Sir Charles Adderley, President of the Board of Trade, has addressed a circular to the chairmen of the railway companies, in which he points out that at this season of the year, when a great increase of traffic may be expected, and a large number of excursion trains will be added to the regular traffic, he deems it his duty, on behalf of Her Majesty's Government, to impress upon the companies the great importance of making all possible provision for the prevention of accidents.

AMERSHAM HALL SCHOOL, NEAR READING.—At the recent matriculation examination at the University of London, four of the five boys who went up from this school passed in honours. Mr. H. C. Piment, who heads the list, is awarded the first exhibition of 30*l.* for two years; Mr. G. H. Fison 10*l.* as the fourth candidate; and Mr. E. C. Randall the Gilchrist Scholarship of 50*l.* for three years. This scholarship has been awarded ten times, and of these eight have been gained by boys from this school.

HALF-PINTS VERSUS GLASSES.—The question of half-pints versus glasses has been the subject of a legal decision. Mr. Parsons, the refreshment contractor at the railway-station at Shrewsbury, was summoned before the borough magistrates for supplying ale in measures (glasses) purporting to be half-pints, which, however, held a smaller quantity. Mr. Parsons stated that his order to his assistants was always to give a half-pint when asked for, and a glass when a glass was demanded. In this particular case the assistant declared that the police-sergeant, who was the prosecutor, asked for a glass of ale. He himself stated that he had asked for a half-pint. The magistrates fined Mr. Parsons ten shillings and costs. The anomalies are curious. If four people enter a tavern and ask for four glasses of beer they have four glassfuls set in front of them; but if they ask for a quart of beer and some glasses, they obtain for the same price a measure which will hold about six glasses.

Cleanings.

A fair and buxom widow in Portland, Maine, who had buried three husbands, recently went with a gentleman who had paid her marked attention in the days of his adolescence, to inspect the graves of her dear departed. After contemplating them some minutes in mournful silence, she murmured to her companion, "Ah, Joe! you might have been in that row if you had only had a little more courage."

HYMNS.—A writer in the *English Churchman's Magazine* undertaking to ascertain the number of hymns in the English language, puts the number at 17,000, and finds that only 216 have received the broad seal of approval from the whole Church, and they have appeared in ten Church hymn books. Of these 216, 24 are by Watts, 21 by Wesley, 16 by Montgomery, 11 by Heber, 9 by Newton, 9 by Tate and Brady, 8 each by Cowper and Doddridge, and 5 each by Keble, Kelly, and Neale, and 5 only are by "Anon." And the multiplication of the number of poor hymns is an evil, a crying evil, if not a singing evil. If 10,000 hymns were obliterated, there would be more than enough left. One great evil arising from the use of a large collection of hymns is that the people do not learn any. Every Christian assembly prefers an old, familiar hymn to a stranger, though the new-comer may be more poetical. In our great revival meetings, our anniversaries, we always take the common songs of praise.

BATHS FOR RHEUMATISM.—The Rev. J. Hewett, Vicar of Babbicombe, Torquay, writes to the *Guardian* in strong recommendation of the waters of Bad-Nauheim. They are of wonderful efficacy in cases of rheumatism, especially "articular rheumatism"; and "even if there is heart-disease developed in consequence of the rheumatic affection, the baths" (writes Professor Dr. Beneké) "are of an excellent effect, and I am always sure of it." Bad-Nauheim is frequented chiefly by Germans, has abundance of accommodation, for which, however, early application is necessary, and is moderate in cost compared with other watering-places. Bad-Nauheim can be reached by Cologne via Giesen in less than five and a half hours; from Frankfurt-on-the-Maine in one hour; from Mayence in about the same time. There is a resident medical man; and an able Professor at the University of Marburg (Dr. Beneké) attends three times in the week. He speaks English well.

UNLUCKY COMPLIMENT.—A great blunder in what was intended for a pretty speech was perpetrated in modern times by a dignitary of the Church, who was asked to marry a young couple in a country place where he happened to be staying, and was also called upon to propose the health of the bride and bridegroom at the subsequent breakfast. "To sum up all our good wishes for the happy pair whom we have seen united this morning," he said in conclusion, "we cannot, I am sure, do better than express a desire that the result of their union may prove strictly analogous to that of the parents of the fair bride." Whereupon the "fair bride" went into hysterics, the bridegroom's eyes flashed daggers, the bridesmaids coloured and looked down, the master of the house blew his nose violently. He who had caused all this commotion wisely sat down and held his peace, wondering at the effect of his innocent compliment to the host and hostess. He soon, how-

ever, found some one to enlighten him. "She is not their daughter at all," his informant explained, "but a niece who came to live with them when her own father and mother were divorced."

FOUL DUSTBINS.—Dr. Whitmore, the Marylebone medical officer, calls attention to the deplorable condition of many of the receptacles of so-called "dust" in great mansions at the West-end. The inspectors of nuisances have been examining a number of these dustbins, and have discovered therein such agreeable odds and ends as vegetable refuse, in large quantities, and in a state of putrefactive fermentation; decomposed animal matter consisting of stock and meat used for making soup—foreigners do not throw away the meat from which "stock" is made: they eat it—poultry, crab and lobster shells, periwinkles, sardine and oyster tins, many of them only half empty, and dead kittens. The medical officer of health ascribes the existence of these accumulations to the carelessness and wastefulness of servants. He says he has frequently urged that vegetable or animal matter should not be thrown, under any circumstances, into the dustbin; that the family green-grocer would willingly take back the vegetable refuse; and that "there are always at hand destitute persons who would thankfully accept the remnants of food."

WASPS.—It is now about fifteen or sixteen years since, when, as I was in the New Forest, one night in September, I was rather startled by the sudden blaze of a large fire a few yards off me, and to see an apparition busy poking up and adding to the conflagration. On going up to ascertain what it was all about, it proved to be an old keeper friend. "Why, what are you at, Jimmy?" "Burning wasps," was the reply. "But I can kill them much easier and surer than that," said I. "Can you now?" said Jimmy: "there is another nest close here." So off we started, I having my beetle-bottle in my pocket with a good lump of cyanide of potassium in it. This—the cyanide—I well moistened and wrapped in a piece of rag, and popped in the entrance of the nest, poked it down with a piece of stick, and stopped up the hole. In about half-an-hour, to Jimmy's astonishment, I quietly dug out the nest and put it in his hands. To his great delight and admiration every wasp was as dead as a herring. I was in great request for the rest of the time I was in the Forest that autumn, and whenever I have visited it since. But I find a far better way is to make a very strong solution with water, and to pour about a quarter of a pint in the hole leading to the wasps' nest. You need not mind about stopping up the hole, nor need it be done at night. Go quietly and pour in the solution at mid-day, and every wasp will go home and be killed. I have sometimes had to clear the entrance of dead wasps, to make way for others. I have killed hundreds of wasps since, and dug out scores of nests. Beautiful objects they are, varying from the size of a cricket-ball to that of a bushel measure. I ought to say that the cyanide is a most deadly poison, and requires very careful handling, and after using it do not lick your fingers.—*Journal of Horticulture.*

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately flavoured beverage which will save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPE and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly; Works, Euston-road, London."

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Eppe and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Casell's Household Guide."

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Sheffield shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6*d.* per bottle, eighteen colours, of all Chemists and Stationers.

VALSTUD VISQUE LIBRETT.—A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room.—Extract from "Casell's Household Guide." Supplied by most chemists and grocers in 1*lb.* packets and 2*lb.* 6*d.* tins.—Dr. Ridge and Co., Royal Food Mills, Kingland, N.

HOLLOWAY'S OINTMENT AND PILLS.—Diseases of Advanced Years.—When a man has passed to the borders of old age the digestion becomes more or less impaired, the nervous system grows feeble, and the physical power shows increasing weakness. Hence arise the congestions of liver, lungs, head, followed by dropsy, asthma, or apoplexy, which too frequently afflict the aged. The liver usually first gets torpid, but its activity may speedily be revived by rubbing Holloway's Ointment thoroughly over the pit of the stomach and right side at least twice a day, and taking the Pills at the same time. The same treatment cures all other congested organs by varying the parts rubbed according to the situation of the congestion.

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Births, Marriages, and Deaths.

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BIRTHS.

CARR.—July 18, at 263, Strand, the wife of Mr. M. A. Carr, of a son.

MIRAMS.—April 27, at Victoria Parade, Collingwood, Victoria, the wife of Mr. James Mirams, bookseller and stationer, of a son.

MIRAMS.—April 28, at Dunedin, New Zealand, the wife of Mr. William Mirams, commercial clerk, of a son.

MARRIAGES.

LANGLEY—BLACK.—July 15, at the Congregational Church, Barrow-in-Furness, by the Rev. W. Fothergill, Independent minister, assisted by the Rev. W. Ferguson, United Presbyterian minister, Mr. Batty Langley, Sheffield, to Helen Black, widow of the late P. Black.

LUDLOW—SYKES.—July 15, at Park Chapel, Camden Town, William Samuel, son of Mr. S. Ludlow, of Hill-marten-road, Camden-road, to Sophia Margaret, daughter of Mr. G. Sykes, of Regent's Park-place.

GILL—LOMAS.—July 15, at the Congregational Chapel, Westgate, Burnley, by the father of the bridegroom, assisted by the Rev. E. R. M. Davies, of Oldham, George, eldest son of Rev. George Gill, of Burnley, to Jane, youngest daughter of William Lomas, Esq., J.P., of Park View, Burnley. No cards.

HAISEY—NATHAN.—July 15, at the Congregational Church, Woodford, Essex, by the Rev. Joseph Halsey, assisted by the Rev. E. S. Egg, William Halsey, second son of Joseph Halsey, of Buckhurst Hill, to Emily Maria, second daughter of Edward Nathan, of The Ferns, Woodford.

PETO—FULLER.—July 16, at St. Peter's, Eaton-square, by the Rev. J. M. Fuller, brother of the bride, assisted by the Rev. G. H. Wilkinson, vicar, Henry Peto, Esq., of the Inner Temple, barrister-at-law, eldest son of Sir S. Morton Peto, Bart., to Mary, younger daughter of the late Rev. Thomas Fuller, of 1, Eaton-place.

PLINT—BOWER.—July 16, at the Congregational Church, New Brighton, Cheshire, by the Rev. G. S. Barrett, B.A., brother-in-law of the bride, Frederick Plint, M.D., of Norwich, third son of Frederick Plint, Esq., Canterbury, to May Lance, fourth daughter of Alfred Bower, Esq., New Brighton, Cheshire.

DEATHS.

PHILLIPO.—June 21, at Spanish Town, Jamaica, Hannah Selina, the beloved wife of the Rev. J. M. Phillippe, Baptist missionary, aged 82 years. "Blessed are the dead which die in the Lord."

DAVIES.—July 15, at the residence of her niece, West End Lodge, Streatham Common, London, aged 81, Mrs. Davies, of Priory Lodge, Broomey Hill, Hereford, relict of the late Rev. Edward Davies, of Brecon College, and daughter of the Rev. G. Lewis, D.D., of the same college.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's Gazette.)
An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, July 15, 1874.

ISSUE DEPARTMENT
Notes issued ... £37,287,485 Government Debt ... £11,015,100
Other Securities ... 3,984,900
Gold Coin & Bullion ... 22,287,485
Silver Bullion ...

£37,287,485

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000 Government Securities, (incl. dead weight annuity) £14,235,691
Public Deposits ... 3,835,208 Other Securities ... 17,024,322
Other Deposits ... 19,929,496 Notes ... 10,073,330
Seven Day and other Bills ... 388,590 Gold & Silver Coin ... 760,294

£42,083,637

July 16, 1874. F. MAY, Chief Cashier.

Advertisements.

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NOTICE.—The applications for the 5,000 Shares of £5 each of the First Issue (Ordinary and Preference) having been considerably in excess of the number to be allotted, the Directors, to meet the demand by persons desirous of being interested in the Company as Shareholders as well as purchasers, have decided on making a SECOND ISSUE of 2,000 Shares. Applications for which will be received up to MONDAY, 27th inst., at 10, Cornhill, by John Chisholme and Co. (Limited), or at the London and Westminster Bank.

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